THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

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THE CHURCHMAN

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POETRY.

From the Church.

STANZAS.

Kneel—when night's latest shadow wanes
Before the sun-bright heralds driven;
When earth's gray hills and drowsy plains
Waft up their matin songs to heaven.

Kneel—when the noontide's sultry hour
O'er the still world's expanse is shed,
'Neath the dark woods o'er-arching bower,
Behold a glowing altar spread!

Kneel—when the eve's soft magic 's pour'd,
In holiest calm, o'er earth and sky:
Then be thy spirit's GOD adored
When fancy points his throne most nigh.

Kneel—by the glorious sculptured shrine,
Where kingly forms are wont to bend:
The purest vows *they* breathe, with thine,
May there in mingled strain ascend.

Kneel—in thy chamber's calm—alone—
Unwatch'd, unseen of human eye:—
There speak thine heart's least earthly tone
And hope's glad words—the pure—the high.

Kneel—by the lonely mountain-stream,
The ancient wood—the moaning sea:—
Each spot a fitting shrine may seem,
Where faith may bring thy GOD to thee.

Kneel—in the light of opening youth,
Ere hope or sinless love grow cold;
In the pure spirit's stainless truth
The words of life seem meetest told.

Kneel—in thy manhood's brightest prime,
When all the dreams ambition knew—
All the best gifts of life, of time,
Have caught experience' sober hue.

And when the eternal shadows steal
O'er earth, and all that centred there;
Then give thy latest strength, to kneel—
Thy latest breath, to murmur prayer!

Toronto, October, 1837.

From the Church.

POSITION OF THE CHURCH IN CANADA.

I regret that my duty to you, my brethren, and the tranquillity of our Church, compels me to proceed to the notice of a subject which I would have most willingly avoided, namely, the opposition to the rectories which existed at our general meeting in October last, and which we then thought, from its folly and injustice, would soon pass away. It is a painful subject and very difficult to deal with in Christian charity, as it has been sedulously continued by the clergy and members of the Church of Scotland in a spirit by no means commendable. I shall, however, touch upon its history from its commencement to the present time as gently as truth will allow. The Synod of the Presbyterians in connexion with the Church of Scotland recommended to their different congregations that they should meet and adopt petitions to the Provincial Legislature against the rectories. This was accordingly done, and the petitions, as might have been expected, when urged by such authority, were in general conceived in language of unnecessary bitterness and hostility.—You are aware, my reverend brethren, that the contest respecting the Clergy Reserves was begun many years ago by the members of the Kirk, and has been persevered in to this day with increasing violence and pertinacity. For a time they made a common cause with other denominations against the Church, and some of the petitions, besides the destruction of the rectories, still pray for the division of the Reserves among all sects, or their appropriation to the general purposes of education; or, in other words, for the support of infidelity, for education separated from religion can lead to nothing else.

In consequence of the great number of petitions presented to the House of Assembly on this subject at the commencement of the last session, they were referred to a select committee to report upon their prayer. Another select committee was also named to report upon the best mode of disposing of the Clergy Reserves.

It is not necessary to enter into a minute detail of the proceedings of the House on the reports presented by these two committees, or the violent efforts made to destroy the only provision for the dissemination of pure gospel principles existing in the colony, as they have yet failed; but on looking over the different divisions, it is most afflicting to see that some of the most furious opposers of the Church and the most eager to deprive her of her vested rights, pretend to belong to her communion. Not so the members of the Kirk, for they not only uphold their Church, but seek to enrich her by every exertion in their power, and never for a moment compromise what they call her claims, however preposterous or absurd. But, alas! the poison of a spurious liberality has shed its blight over many of those who ought to be the nursing fathers of our apostolic Church, and for the sake of a hollow popularity they lend themselves to rob and betray her, and thus sacrifice their principles as honorable and religious men.

Now, however much we differ in opinion from the Scotch Presbyterians, we cannot but approve of their firmness and devotion to their Church, and if justice were on their side, we should consider them worthy of our admiration; but we repudiate as unworthy those who declare themselves members of our Church, while they seek her temporal destruction and degradation. Were we seeking aggrandizement or grasping at more than our legal rights, they might find some ground of justification; but we desire bare justice only, and this much the members of our Church, if honest men, are bound to support to the utmost of their power—and if they do not they are none of us.

To one important result, and to one only, did the House of Assembly arrive after much discussion, comprised in the following resolution, which passed by a majority of thirteen in a house of fifty-three members:—"*Resolved*, That this House regards as inviolate the rights acquired under the patents by which the rectories have been endowed, and cannot therefore either invite or sanction any interference with the rights thus established."

Even on this resolution, so just and reasonable in itself, and which could not have been otherwise without disturbing the titles to property through the whole colony, we have the mortification to see some opposed who call themselves members of the Church of England. It would be vain to attempt to reconcile such conduct either with consistency or correctness of principle.

In regard to the arguments used in the petitions of the Scotch Presbyterians, though copied in a great measure from the resolutions of their Synod, we cannot concede to them the slightest force, while they betray not a little coarseness, selfishness, and bad temper.

They seek the destruction of the rectories principally on two grounds.

1st. As conferring powers on the rectors or incumbents incompatible with the rights of the Scotch clergy. For such apprehensions there is no foundation; nor do those who pretend to urge them believe them to be true. Parishes have been formed in all the colonies without calling forth any complaint, because other denominations felt that neither their civil nor religious liberty was in the smallest degree compromised. In fact, the clergy of the Church of England residing in this province never had or pretended to have any authority over other denominations, and not even over their own people, except in matters purely spiritual; and so sensible are we of our weakness, as respects our own congregations, that in seeking from the Bishop an annual conventioa, we found our proposition on the fact that our ecclesiastical law and discipline do not extend to this colony. Whatever, therefore, the petitions state on this head is deplorably hypocritical, for no such fears or apprehensions were ever cherished or felt; and so perfectly destitute of any foundation are such allegations that no complaint has been made on the subject by any other denomination of Christians in the province, several of which are unquestionably no less alive to their civil and religious rights than the Church of Scotland.

2d. The value of the endowments.

By the constitution our Church is entitled by legal right to more than two millions of acres, and because twenty, or twenty-two thousand have been attached to fifty-seven rectories, a quantity much less than many private individuals possess, and not one-hundredth part of her just claim, complaint has been made; but such complaint comes with a singularly bad grace from the Scotch Presbyterians, to whose congregations the provincial government has always shown the greatest readiness to grant glebes.

It is further to be remarked that, in many cases, the lands composing the endowments of the rectories have been in possession of their several incumbents, by license of occupation and order of the executive council, from their first settlement in the parish, and their situation in becoming rectors is not otherwise improved than in acquiring a better title to what they were in possession of before.

It is necessary to remark, however painful, that the proceedings of the clergy and members of the Presbyterians, in connexion with the Church of Scotland, are marked by the same kind of angry complaint (for they deal not in argument) which characterizes those of the voluntaries and other enemies of church establishments in Great Britain; and that, but for the good sense and honorable principles of a large majority of the House of Assembly, a vote would have passed against the rectories; and although it could never have been carried into effect, it would have tended to unsettle every title in the province. Happily, the patents establishing the rectories cannot be destroyed by any power known to the constitution, as appears manifest from the fact, that the Church of England has preserved and recovered many of her most valuable endowments in New York, Vermont, New Hampshire, and Virginia, notwithstanding the crisis of a revolution, because they were secured under the same title as the estates of private persons. To break down the one, offered a precedent for breaking down the other; and to this men of sense and character never would consent.

Amidst the violence and folly which these petitions present, it is refreshing to find even one moderate in language and fair in principle, so as in a great degree to meet the desire which our Church has uniformly expressed, and in which we are still ready to concur. The petition of the minister, elders, and members of the congregation of St. Andrew's, Kingston, in connexion with the Established Church in Scotland, after expressing becoming confidence in the legislative council, submits:—"Whether the Imperial Parliament, by their entire removal from the conflicting interests and endless variety of opinions which have for so many years agitated the country and perplexed the provincial legislature, in reference to the Clergy Reserves, are not best qualified to explain their own Act, and definitely settle what is doubtful in the existing statute, without the danger of further disturbing the tranquillity of the province." The petition proceeds to state that the "provincial legislature can do nothing satisfactory, however just or equitable, nor so stable as a declaratory enactment on that subject originated in and passed by the Imperial Parliament, who, it may be trusted, in explaining the provisions of the Act, will be careful to preserve our constitution inviolate."

This is almost exactly what was proposed by the Bishop and clergy of our Church in 1822, in their petitions to the king and both Houses of Parliament, soon after the contention respecting the Reserves commenced; for we have always sought most anxiously to avoid agitating the question in the colony, and continually urged, as we are doing now, its reference for final settlement to the Imperial Parliament.

In passing from the petitions against the rectories by the clergy and members of the Scotch Church, I may be allowed, as an act of justice, to contrast their anxiety for the destruction of our Church in the colony with the mildness which characterizes the united Synod of the Presbyterian Church in Upper Canada not in connexion with the Church of Scotland. In urging their claim to share in the Reserves, this respectable body truly state that they were the first organized Presbyterian institution in the province; that they have suffered as many privations as any of their fellow Christian laborers, and yield not, in loyalty to the queen and attachment to the British constitution, to any body of professing Christians in the colony; and in conclusion pray that, in any distribution of the Reserves, they may be included as well as the Church of Scotland. They indulge in no virulence against our Church, much less do they plead for her robbery, but satisfy themselves with a courteous appeal for consideration on the part of the Legislature, should a division of the church lands actually take place; and were it a mere question of desert, I must say that the Presbyterians of Upper Canada are more indebted for religious instruction to the ministers of the United Synod than they have as yet been to those of the Church of Scotland; and indeed whatever moral influence the latter may exercise in their respective congregations, it is a lamentable fact, that they are chiefly known to the public as expert agitators against our Church.

Much stress has been laid by our opponents on an opinion elicited by Lord Bathurst from the Attorney and Solicitor-General of England in 1819—an opinion which contradicts the spirit of all the clauses of the 31 Geo. 3d, chap. 31, regarding the Reserves and their appropriation, and in truth contradicts itself. On this point it is sufficient for my present purpose to remark, that we have authorities which we consider far more sound, declaring that the provisions of the statute contemplate the clergy of the Church of England and no other body whatever. At the same time, the natural effect of such an opinion of the crown officers was to beget contention in the province. Every day's experience proves how deplorable it is that an explanatory Act has not been passed by the Imperial Parliament, settling for ever this perplexed question. It can never receive a satisfactory disposition by any other authority.

In so far as the provisions of the constitutional Act in respect to the Clergy Reserves has been carried out, it is quite evident that the provincial legislature cannot touch them. The power of repealing, altering, &c., is for the future, not for the past. But, indeed, any action on the part of the provincial authorities regarding the Reserves must be unsatisfactory on all hands; and if so, much less can we admit the opinion of individuals, however high in the legal profession, or in official rank, to dispose of our vested rights.

Fortunately, no consent on the part of the clergy, should any of them so far forget their duty as to propose it, will avail. The property is in the Church as a corporation, and not in the clergy for the time being, and there it must remain till the Imperial Legislature takes it away. It cannot be surrendered, were even the Bishop and all our clergy to consent, because the Church consists of the people as well as the clergy, and they have a vested right by the constitution to have the ministration of our Church allowed them in every part of the province free of all expense.

Our course then, my reverend brethren, is clear and distinct, namely, to abide by the constitutional Act. If the property, set apart to sustain a Protestant clergy for the purpose of supplying the people with the consolations of our holy religion, be forcibly taken away, we must submit, and trust in GOD that some other means will be discovered to secure the teaching of the Gospel to the members of our communion.

From the Journal of the Convention of Tennessee.

ADDRESS OF THE RIGHT REV. BISHOP OTEY TO THE CONVENTION OF THE DIOCESE OF TENNESSEE, OCTOBER, 1837.

Brethren of the Clergy and Laity,—Since we were last permitted, under the Divine favor, to assemble in Convention, more than twelve months ago, an event, deeply affecting to us all, has occurred, and marks an important era in the history of the Church of which it is our privilege to form a portion. You doubtless anticipate me in my reference to the decease of the venerable and Rt. Rev. Dr. White, senior and presiding Bishop of the Protestant Episcopal Church in the United States. The very advanced age of that distinguished servant of GOD naturally led to the expectation that he would soon be gathered to that place of rest, to which in heart and mind he daily ascended, and enter upon the reward of his faith and labors. But although thus led to speak of the likelihood of his departure, still when the announcement was made that he had gone, it fell upon our hearing with the unwelcome and painful effect of unexpected intelligence. The information conveyed through the periodical journals of the press, that he was dangerously ill, while it awakened intense anxiety, seemed not to prepare us for the result; and when that was certainly made known, it caused even in this distant border of the Church many an eye to gather tears, and many a bosom to heave with sorrow. The improvement to be made of such an event is that which the lesson of our mortality always teaches, viz. to be ourselves prepared for that solemn and trying hour which summons us to give an account of our stewardship. Beyond this we have reason for devout gratitude to GOD, that he was pleased to continue one so distinguished for prudence, moderation, and wisdom, so many years to labor and advise for the prosperity of the Church. Through him all the bishops of the Protestant Episcopal Church in the United States trace their authority in the ministry, and from him they all received imposition of hands, designating them to office, save one, who was consecrated during his last illness. He was the last connecting link in the living bond of union between us and the venerable Church of England, through which is derived to us the apostolical succession of the ministry. He fell asleep on the 17th day of July, 1836, at the very hour, when at our last Convention we were gathered around the altar of communion to receive the sacramental pledges of our redemption in CHRIST JESUS. May the mantle of his unostentatious piety, mild and gentle temper, and Christian simplicity, rest upon those whom he has left behind to take up and carry forward the work in which his heart was always willing, and his hand always ready!

A few days previous to the death of Bishop White, the Rev. Samuel A. McCoskry was consecrated to the episcopate, to take the oversight of the Church in Michigan. From the known talents, godly piety, and energy of character, of the individual selected for this interesting and difficult station, the most pleasing results were anticipated by the friends and members of our spiritual household. It is gratifying to learn that these anticipations have been fully realized in the increasing prosperity and strength of the Church in that distant region.

The foregoing are the most important events that have occurred during the past year, which from their general interest and connection with the affairs of the whole body of the Church, seemed to require a distinct notice in this place. In the state and condition of that portion of the vineyard in which our lot has been cast, from all the information which I have been able to gather, there appears to be much for which we have cause to be thankful—much to be regarded in the light of encouragement, not unmixed with reasons for despondency, in the continued destitution of some of the congregations in regard to the regular supply of ministerial services.—In the whole of East Tennessee in which there are certainly to be found excellent materials for the gospel husbandman to operate on, and where some time since pleasing indications led to the belief that we might gather at least two congregations which would meet regularly to worship in the primitive and scriptural forms of our liturgy, we have not *one* officiating minister. I have not visited that part of the Diocese for the last two years, because, in addition to having no official duties to perform there, I felt that I could give no encouragement to the pressing call which I knew would be made upon me to send thither a missionary of the Church.

In the middle part of the state we have, besides myself, but two regularly officiating clergymen. In the course of the last spring, the failing health of the Rev. Dr. Weller, who had labored so assiduously in Christ Church, Nashville, almost from the organization of the Diocese up to that period, rendered the resignation of the rectorship a step of obvious propriety and duty to himself and family. His useful labors are continued to the cause of piety and virtue in the superintendence of a highly reputable female seminary. In the rectorship of Christ Church, Dr. Weller has been succeeded, within a few weeks past, by the Rev. Mr. Wheat, who was transferred to this Diocese by dismissory letters from Bishop McIlvaine of Ohio, received and accepted the 26th of August last. In the activity and zealous devotion of this brother to the cause of the Gospel, his congregation have much reason for thankfulness to GOD, for his providential care thus manifested over them, while the blessing which has crowned their minister's labors in other places may be regarded as an earnest of the success of his efforts in his present arduous and interesting station.

From Clarksville, where Dr. Muller continues his acceptable labors, and from the Cumberland Iron Works, to which place he now extends a portion of his ministerial care and attention, I have received gratifying intelligence in the statement that the church edifice at the former place will soon be ready for the use of the congregation in worship: while at the latter place, through the generous liberality of the proprietors, a neat chapel has been erected, and by them specially designated to pious uses in the preaching of GOD's holy word. The use of this house is appropriated to Dr. Muller, or any other Episcopal minister who may choose to officiate at least one Sunday every month. At other times it is open to the service of other denominations of Christians.

At Franklin an arrangement has been made to secure the services of the Rev. H. J. Leacock, who is expected to enter upon the duties of his charge in the course of the present month.

The continued feeble health of the Rev. Mr. Polk, rector of St. Peter's Church, Columbia, has devolved upon myself the chief part of the parochial labor of the congregation during the past year. The condition of the congregation will be exhibited in the report of the rector.

Pulaski is yet vacant, and no Episcopal minister has officiated there since the last Convention.

In the western district, we have six officiating ministers, and the aspect of our affairs in that quarter is upon the whole rather encouraging than otherwise. Let the balance, however, be struck either way, on the side of actual gain, or positive loss, there is in our circumstances abundant cause for patience, labor and prayer, in order to realize the full extent of that spiritual improvement—growth in piety, and increase of godliness among the members of our Zion, which we are authorized to expect from a faithful use of the appointed means of grace and salvation.

The congregation of Calvary Church, Memphis, remains unsupplied with ministerial services, notwithstanding all the exertions made at home and abroad to furnish them. Last winter the Rev. Mr. Waldo was sent out by the Domestic Committee of Missions, under an engagement to labor at that station. He arrived in so enfeebled a state of health as to preclude all hope of laboring with safety to himself, or of meeting the wants of the congregation. After making the experiment of a few weeks' labor at Franklin, where his services were very acceptable, with a view of testing his own strength to continue his duties as a minister in this climate, he left us, in the conviction, painful to himself and distressing to us, that he must seek some more active employment calling for bodily exercise, as the probable means of restoration to health. It is lamentable to think how the instances multiply, in which the Church is deprived of the services of valuable men, in consequence of impaired health. The physical energies which ought to be properly and rightfully employed in advancing the work of the Gospel, are too often expended by ministers in sedentary occupations, made necessary to meet the wants of themselves and families; and this too happens not unfrequently, when a retrenchment in the mere superfluities of life, would enable the people to relieve their spiritual pastors from want, and maintain them in ease and respectability. Broken health and premature old age are consequences following in the train of personal ills in this account, while the thoughts of anticipated poverty and its attendant anxieties, as the certain portion of wife and children, embitter life's moments, and paralyze the last feeble exertions of many a faithful minister in the cause of truth, virtue, and religion. Such things in the permissive providence of GOD may try the faith of the ministry, but they may also be instrumental, in the dispensations of the same righteous Providence, to punish more sorely and signally the unchristian neglect of a people.

As the time of our meeting in Convention this year, comes nearly three months later than the period of our last assembling together, it was my wish and intention again to have visited most of the congregations during the months of August and September. But I was anticipated in this object by a severe attack of illness, which disabled me for the performance of any service for some weeks, and left me in so weak and feeble a condition, that I was constrained to follow the advice of my physician, and postpone all visitations till after the meeting of this Convention.

In the following statement, extracted from my journal, will be found a narrative of the official acts and duties in which I have been engaged since my last report was made to you.

July 19, 1836. Received letters dismissory in favor of Rev. J. H. Norment, from the Standing Committee of Georgia, transferring him to this Diocese. Mr. Norment, since last February, has been in charge of the congregation at Randolph.

July 24, administered the holy communion to a sick person, and preached morning and afternoon in St. Peter's Church, Columbia.

July 31st, officiated morning and afternoon in the same church.

August 2d, preached the funeral sermon, and attended the burial of Mrs. N. L. Harris, a pious and exemplary communicant of the Church.

August 7, preached and administered the Lord's supper at Columbia.

August 14, 21, and 28. Officiated in St. Peter's Church.

September 4, after preaching, confirmed two persons in St. Peter's Church, and administered the Lord's supper.

September 8th, celebrated the rites of matrimony between Hamilton Wright and Amelia Ann Williams, at Nashville.

September 11th, preached in the forenoon at St. Paul's Church, Franklin, and baptized four children, viz. Ann Green, daughter of Peter and Sarah Perkins, Daniel Price Perkins, son of George and Susan Porter, Laura La Fayette and Antoinette, daughter of Peter N. and Mary E. Smith. In the afternoon preached and confirmed two persons.

September 15, preached at the funeral of Violette A. Weems, at the house of W. Weems in Hickman county.

September 17, preached at the funeral of Col. Thos. Hardeman, Franklin. In the decease of this gentleman, of most amiable and estimable character, the church at Franklin lost one of its most constant and generous supporters, and I, one of the dearest of my earthly friends. May the GOD of the widow and the Father of the fatherless be the unfailing stay and gracious support of his bereaved and inconsolable family!

September 18, preached in the forenoon at Franklin, and baptized Mrs. Eliza M. Perkins, and her infant son Thomas Hardin. In the afternoon, preached, and baptized John Henderson, son of Thomas K. and Maria Handy.

September 23, preached in the forenoon at St. Peter's, Columbia, and baptized the following named children, viz. George Green and Sarah Newsom, daughter of George G. and Mary Skipwith; John Adlai, son of John and Olivia Read; and Eliza Ripley, daughter of James H. and Eliza D. Otey. Officiated also in the afternoon.

September 28, left home to visit the congregations in the western district, and reached Dr. Stephens', in Bolivar, October 1. The Rev. Mr. West joined me the same day, and very kindly accompanied me through the whole of my visitation. At night I read prayers in the court-house and Mr West preached.

Sunday, October 2, after morning prayer by Mr. West, I preached to a large and very attentive congregation. Rev. Mr. Litton from La Grange having joined us, read prayers in the afternoon, and Mr. West preached. At night I read prayers and Mr. Litton preached. I have had occasion to remark, on every visit to this place, that the people usually attend in large numbers to hear GOD's word preached, and appear to be deeply impressed during its delivery with the truth spoken to them.

October 3, according to previous notice given I addressed the people at the court-house upon the subject of our proposed literary and theological seminary. Papers for subscriptions were left in the hands of Major Bills and P. Miller, Esq. At night, after prayers by Mr. Litton, I preached.

October 4, the court-house being in the occupancy of the Circuit Court, we assembled in the Masonic Hall. Mr. Litton read prayers and I preached. At night, after prayers by Mr. West, I preached in the court-house. Thus for three days, we were diligently engaged in proclaiming the truths of the Gospel, and persuading sinners to embrace its merciful offers. But as to any marked and visible effect, further than the serious attention manifested by our hearers, our efforts were in vain. We neither alarmed the careless, nor aroused the impenitent, nor broke the leaden slumber of infidelity. Yet we scattered the precious seed of GOD's holy word.—The work is his, the power is his, and the souls of his people are his also. To him must we alone look, to make his own true and lively word effectual to the salvation of sinners, and await in patience and faith his own time to make bare his arm of strength and work. In due season we shall reap, if we faint not.

It has been my practice in visiting the congregations to assemble as many of the clergy as can meet together with convenience, and try the effect of continued religious exercises for several days together. I am induced to think that this course has, in some instances, been attended with happy effects. Still it is not by any means to be relied on as better than the regular and systematic inculcation of divine truth from week to week, in the stated ministrations of the parochial clergy. It would be better upon the whole, if agreeable to the clergy and their congregations, to let the Bishop when he comes pass on, after performing the duties strictly appertaining to his office, without laying upon him the burden of so much preaching as seems now to be expected of him in his visitations.

October 5, in company with Dr. Stephens and Rev. Mr. West, the Rev. Mr. Litton having preceded us, I left Bolivar, and after a few hours' ride we reached the hospitable mansion of our kind friends, the Andersons, near La Grange; notice had already been given for service in the brick female academy, the usual place of worship for the Episcopal congregation, and after prayers by Dr. Stephens, Mr. West preached.

October 6, at night, Dr. Stephens having read prayers, I preached.

October 7, after prayers by myself in the morning, Dr. Stephens preached on growth in grace. At night Mr. Litton read prayers, and I was enabled, though very unwell, again to deliver my testimony to the people.

(*To be continued.*)

Beware of low and trifling pursuits.

COMMUNICATIONS.

For the Churchman.

HISTORY OF GRACE CHURCH, JAMAICA, L. I.

(*Continued.*)

The first time divine service was performed in the church at Jamaica, was on Friday, March 5, 1734, when a sermon was preached from Gen. xxviii. 16, 17. On this occasion, the governor of the province, his lady, and family, honored the meeting with their presence, and by their very generous benefactions, great encouragement was given for the finishing of the church. (From American Weekly Mercury, of March 28, 1734, Philadelphia.) In 1737, when the seats of the new church were disposed of, the congregation (according to Wood's History of Long Island,) consisted of 24 families.*

1734–35.—The Rev. Mr. Colgan reports to the Society, that his congregation increases, and that many Independents and Quakers have come over to the Church, and frequently attend divine service. Allowance from the Society, to Mr. Colgan, 50*l.*, Mr. Willet, schoolmaster, 15*l.*

1735–36.—The Rev. Mr. Colgan reports to the Society, that the church there is in a flourishing condition; that several who, through their ignorance and prejudices, neglected divine worship do now frequently come to church; that since his removal to the parish he hath baptized a considerable number of children, and a man, who, upon his death-bed sent for him and desired baptism. He acquaints the Society also that there is a new church erected in that parish at a place called Newtown, where there is a considerable body of people. He desires also, in behalf of a great many poor and ignorant people, that the Society would send him some Common Prayer-books, and other books of instruction which he thinks would be of great service to them. And the Society has accordingly sent uch books.

1736–37.—Allowance to Mr. Colgan 50*l.*, Mr. Willet, schoolmaster, 15*l.*

1737–38.—Mr. Colgan writes, October 11, 1737, that he hath received the books sent him by the Society the last year, and distributed them among the poor people; and hath baptized a great many whites and blacks since his last account; and what is particularly remarkable, he baptized twenty-three persons, men, women, and children, in two families. The new church is almost finished, and it is thought will be one of the handsomest in North America. Mr. Colgan hath likewise sent a certificate of the good conduct of Mr. Willet, the Society's schoolmaster there; that he is of an exemplary life and conversation, and teaches school with diligence; the number of his scholars being forty-three, of whom twenty-three are taught gratis by the Society's bounty. Allowance to Mr. Colgan, 50*l.* Mr. Willet 15*l.*

This year the pews of Grace Church, Jamaica, were sold, February 23, 1737, to the highest bidder, every purchaser being under obligation to make use of his pew, or otherwise the church shall let it to whom they please; and when any person left the parish, his pew reverted to the church without any equivalent rendered to the absenting person. The pews sold for 17*l.* 13*s.* 8*d.* (See Jamaica Vestry Book.)

1738–41.—Allowance to Mr. Colgan, 50*l.*, Mr. Willet, schoolmaster, 15*l.*

Rev. Mr. Colgan, by letter December 15, 1741, acknowledges the receipt of a letter from the Secretary of the Society, dated April 28, with some practical and devotional tracts, which he had distributed according to his best discretion, and the poor people were very thankful for them. Mr. Colgan writes that as to the state of his mission, there are three churches under his care, that of Jamaica, Newtown, and Flushing; and he can with a great deal of truth say, that they are in a growing condition, and the members of them generally of a good life and conversation, and the Church of England never in so flourishing a condition as at present; the late predominant enthusiasm being very much declined, several of the teachers as well as hearers having been found guilty of the foulest immoral practices, and others of them having wrought themselves into downright madness.—That these accidents with the help of those good books, proper antidotes to enthusiasm, which the Society hath liberally distributed among them, having taught the people what true Christianity is, and what it is not.

1741–42.—Allowance 50*l.* to Mr. Colgan; and 15*l.* to Mr. John Moore, who hath had his education in Yale College in New Haven, and designs to offer himself a candidate for holy orders, when the Society shall encourage him to come to England for them. Allowance to Mr. Colgan, 1742–45, 50*l.*

At Flushing, divine service had been performed in a building used as a guard-house, at the first settlement of the town; and afterwards used occasionally as a town-house, and place of public meetings; and also for the purpose of depositing the town records. This guard-house stood on the open space west of the pond. But in 1746, by his letters to the Society, dated March 26, and September 29, Mr. Colgan reports, that not only one entire family of good repute hath in Jamaica lately come over from the errors of Independency to the Church; but also in the town of Flushing, within the bounds of his parish, a church was then almost finished, by the means and bounty in a good measure of the worthy Captain Wentworth, who hath lately given the ground for the church and churchyard, and by a pecuniary subscription contributed largely to the building itself; which when finished will much help forward Christian knowledge where Quakerism and Deism were the prevailing opinions till of late. And this will be the third church which, to Mr. Colgan's great satisfaction and honor, hath been erected in that parish since he hath been the Society's missionary there.

1745–52.—Nothing is recorded in the published proceedings of the Society, but the annual allowance of 50*l.* to Mr. Colgan; except that Mr. Colgan writes March 26, 1751, that religion is in a progressive state; and the remark is made that it may be truly said that the Society's bounty, and his administrations to the people there turn to a good account. His steady communicants are fifty; and he had baptized sixteen whites and ten negroes in the half year preceding the date of his letter, and next half year twelve whites and eight blacks, four infants and two adults.

1753–55.—Allowance to Mr. Colgan 50*l.* Mr. Colgan died in 1755.

1756–57.—The Society reports 50*l.* appropriated to ——, missionary at Jamaica town, Long Island, a station vacant by the death of the Rev. Thomas Colgan.

Several of the missionaries had agreed to take their turns in taking care of that church, till the disputes raised by the vestry about a successor to Mr. Colgan should subside, and a new minister be appointed to officiate to them.—The Rev. Mr. Barclay, rector of Trinity Church, New York, acquainted the Society in the beginning of the year 1756, that the church had suffered a great loss by the death of Mr. Colgan; and the churches under his care were very apprehensive of great difficulties in obtaining a worthy clergyman of the Church to succeed him, because the Dissenters were a majority in the vestry of that parish; and it too soon appeared that their apprehensions were not without good reason; for the Dissenters prevailed by their majority in the vestry to present one Mr. Simon Horton, a dissenting teacher, to Sir Charles Hardy for introduction into the parish of Jamaica town; but the governor, in obedience to his instructions from his majesty, would not admit him into that cure, because he could not produce a certificate under the Episcopal seal of the Bishop of London, of his conformity to the liturgy of the Church of England; and when no person thus qualified had been presented to the governor after more than six months, his Excellency was pleased to collate the Rev. Samuel Seabury, jun., the Society's missionary at New Brunswick in the colony of New Jersey, to the cure of the church of Jamaica town.—From 1757–62, the proceedings of the Society simply name Rev. Samuel Seabury, jun., as the missionary at Jamaica, with an allowance of 50*l.* per annum,

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* The parish book records thirty pewholders in 1737, and there were poor families beside.

(*To be continued.*)

For the Churchman.

ADVERSARIA.

NO. I.

An interesting series of papers, consisting of observations and excerpts from the Diary of a Lover of Literature, has lately appeared in the Gentleman's Magazine. Something of the kind will be attempted in the papers which may follow this. The class of subjects, however, will be different, and necessarily illustrated in a different manner. To "copy fair what time hath blurred," to "redeem truth from his jaws," is the writer's principal end. And if observations other than critical be presented, it is hoped the reader will find his satisfaction in the value of the passage which suggested them. It is here the place to say something of the note-books, (mind-pockets, as T. C. would call them) which afford the materials for the series. They are as old as Demosthenes, who has left his testimony to the value of *upomnemata*. They are noticed by St. Epiphanius, who calls them *chedaria*. Cicero gave them the name here chosen[*], which is at once the most classical and best known.—With modern scholars they have received the names "codices excerptorii," and "libri tumultuosi." The Germans call them Sudelbucher, and the Low Dutch, Klad-boeken.

So much for their universality. The most comprehensive testimony to their utility is found in a passage cited by an old author from Anlus Gellius. "Whenever," says Gellius, "I have taken up any book, or have heard any thing worthy of remembrance, upon any topic soever, it has been my custom to note down promiscuously whatever pleased me, and to lay it up as an assistance to memory, in a kind of literary storehouse; that whenever I should have occasion for any fact, or thought, which had escaped my memory, and the source whence I derived it was not at hand, I might easily and promptly come at it."

For further illustration of adversaria, and the "ratio excerpendi," the curious reader is referred to chapter viii. of Saldenus,[†] and the first thirteen chapters of the third book of Morhof's Polyhistor; where (with a full regard to its depth and consequence) this important subject is exhausted, and laid upon the shelf.

We know little or nothing of the means whereby great scholars and philologers have *kept at hand* their erudition. It is not improbable, however, that the use of note-books has contributed greatly to this end. Memory has often a wondrous power of exact retention; but we cannot believe that Scaligers and Bentleys relied much on its uncertain aid. The original or the note-book must have been consulted.—The one was always at hand, and in a manner inalienable in the wreck of fortune; the other lent, or lost, taken by a creditor, or perhaps never owned.

Jean Paul Richter charged his wife in case of fire in his absence, that "the black-bound excerpt books" should be "saved first.[‡]" He studied, thought, heard, and lost nothing; filled his sudelbucher, and rushed among the literati a *ready* scholar. Not so with half of those styled literary men. They look back on years of reading, and thousands of read books, can discern a chaotic assemblage of letters and titles,—perhaps, as through a fog, see here an eminence they recollect to have surmounted, there a forest which they struggled through;—but all is murky, obscure, and unprofitable.

Not that readers should be "sponges, to draw in every thing; much less clepsydras, presently to pour out what they have imbibed; but strong flails to winnow their grain, and the chaff cast by, to hoard the good corn." With this wholesome though homely maxim in mind, it matters not what is read. Virgil gathered gold from the dunghill of Ennius, and St. Jerome calls it the part "grandis prudentiæ."—Whether it arise from the general want of those habits of study, which made adversaria indispensable; or from the rank luxuriance of compends, epitomes, and cyclopædias, it is certain that in this country *the rivalry of scholarship* has become a thing of the past. It is a class, in all ages, which has used to effect the legitimate and mighty influence of science, and individual scholars cannot wield it. Wiser and better would the world of ignorant and learners be, did they who hold the seats of those old scholars (who brought with their religion learning to defend and use it,) possess a tithe of their predecessors' knowledge. A people, sound in fundamental and necessary truths, of right politics, and right religion, can never be moulded by men who live on "a reputation constructed in past times," and are content "with a little annual repainting on their part" of what they had no hand in building, to be popularly taken by the scholars of America. (See Carlyle's Sartor Resartus, chapter on Pedagogy.) We do not think the justness of the parallel above supposed, between the Puritan literati, and those who now fill their places in society and letters, can be disputed by any one who has examined the subject. Nor can we believe that any modern advances in natural science, made by two or three philosophers, will acquit the great body of American literati of inactivity and obscurity; however they may enjoy the reputation of others, by the popular notion that the learned are a class.[§] But enough—tenues grandia.

PHILARCHÆUS.

November 9, 1837.

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[*] This is probably an error, though it has authority.—In his oration pro Roscio, Cicero speaks of these note-books, but I have not found that he applies this name. It is nevertheless of antiquity and use.

[†] De usu et abusu libror. Amst. 1688. 12mo.

[‡] New York Review, No. ii.

[§] The learned as a supposed class are so out of sight, and their influence so little felt in the world of letters, that the people have confounded them with the scientific, and thus they enjoy in part also a borrowed reputation. The scientific are a class already, and worthy of any country.

For the Churchman.

THE CHRISTMAS BUDGET.—NO. I.

"Of all the old festivals, that of Christmas awakens the strongest and most heartfelt associations. There is a tone of solemn and sacred feeling that blends with our conviviality, and lifts the spirit to a state of hallowed and elevated enjoyment. The services of the Church about this season are extremely tender and inspiring. They dwell on the beautiful story of the origin of our faith, and the pastoral scenes that accompanied its announcement. They gradually increase in fervor and pathos during the season of Advent, until they break forth in full jubilee on the morning that brought peace and goodwill to men. I do not know a grander effect of music on the moral feelings than to hear the full choir and the pealing organ performing a Christmas anthem in a cathedral, and filling every part of the vast pile with triumphant harmony."

Washington Irving.

The history of Christmas as a holyday dates from the earliest days of the Church. The heathen nations had a festival before the introduction of Christianity, which referred to the new birth of the year when the sun had reached its lowest arch in winter, and again turned its course higher to herald the revival of the earth in spring. The Roman Saturnalia were observed at this time, and are considered to have been akin to this festival of the season. The Saxon *Yule* or celebration in honor of Thor, it has been contended by antiquaries, means revolution; and thus relates to the return of the sun. It is at least a more beautiful theory, and perhaps as well founded in truth, to refer the holydays and festivities that were kept throughout the world at this period of the year to a primitive feast of the seasons, as to base them altogether on an arbitrary creation of the mythology. Both causes may have induced this observance. The traditions of a few early days of purity and happiness of the human race were preserved in this commemoration of the golden age, when Saturn reigned over the world. The slave on this holyday was made free, and even served by his master; presents were interchanged, and good feeling every way promoted; while the particular season of the year may have been pointed out by the revolution of the heavens. In the midst of winter, when the ground lies bare and desolate, stripped of the honors of the seasons, the first faint approach of the resurrection of the earth might have been eagerly observed, as indicative of the return of warmth and life, with festivities and rejoicings. But a better Advent than even the coming of spring out of the grave of winter dawned upon the world. While men were watching the path of the sun tending higher in its course towards mid heaven, another sight of more extraordinary portent meets the eye of the shepherds on the nightly plains of Judea.

A star comes dancing up the orient that points the wise men and sages to the Babe born at Bethlehem. Better rites and ceremonies are in store for the world than the heathen Saturnalia; a brighter sun dawns upon the earth than the now paled luminary of day; for the golden age has come back again to man, and more than the tender leaf of spring budding from the dead branches. Man himself has become an inheritor of immortality. The first celebration of Christmas was by the star in heaven, angels in the air with their divine song, and shepherds, the most innocent and guileless of people, with the eastern Magi, the most wise on earth. It needs the pen of Jeremy Taylor to recount this Advent of the Saviour.

"But as light, when it first begins to gild the east, scatters indeed the darkness from the earth, but ceases not to increase its flame till it hath made perfect day; so it happened now in this apparition of the angel of light. He appeared, and told his message, and did shine; but the light arose higher and higher, till midnight was as bright as midday. For 'suddenly there was with the angel a multitude of the heavenly host:' and after the angel had told his message in plain song, the whole chorus joined in descant, and sang an hymn to the tune and sense of heaven, where glory is paid to God in eternal and never-ceasing offices, and whence goodwill descends upon men in perpetual and never-stopping torrents. Their song was, 'Glory be to God on high, on earth peace, goodwill towards men.' By this song, not only referring to the strange peace which at that time put all the world in ease, but to the great peace which this new-born Prince should make between his Father and all mankind.

"As soon as these blessed choristers had sung their Christmas carol, and taught the Church a hymn to put into her offices for ever in the anniversary of this festivity, the angels returned into heaven, and the shepherds went to Bethlehem to see this thing which the Lord had made known unto them. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. Just as the angel had prepared their expectation they found the narrative verified, and saw the glory and mystery of it by that representment which was made by the heavenly ministers, seeing God through the veil of a child's flesh, the Heir of heaven, wrapped in swaddling clothes, and a person to whom angels did minister, laid in a manger; and they beheld, and wondered, and worshipped.

"But a precious liquor warmed and heightened by a flame first crowns the vessel, and then dances over its brim into the fire, increasing the cause of its own motion and extravagancy; so it happened to the shepherds, whose hearts being filled with the oil of gladness up unto the brim, the joy ran over, as being too big to be confined in their own breasts, and did communicate itself, growing greater by such dissemination: for when they had seen it, they made known abroad the saying which was told them concerning this child. And (as well they might) all that heard it wondered.

"The wise men prosecuted the business of their journey, and having heard the king, they departed, and the star went before them until it came and stood over where the young child was; where, when they saw the star, they rejoiced with exceeding great joy. Such a joy as is usual to wearied travellers when they are entering into their inn; such a joy as when our hopes and greatest longings are laying hold upon the proper objects of their desires; a joy of certainty immediately before the possession; for that is the greatest joy which possesses before it is satisfied, and rejoices with a joy not abated by the surfeits of possession, but heightened with all the apprehensions and fancies of hope, and the neighborhood of fruition; a joy of nature, of wonder, and of religion. And now their hearts labored with a throng of spirits and passions, and ran into the house to the embracement of Jesus, even before their feet.—But 'when they were come into the house, they saw the young child with Mary his mother.'—And possibly their expectation was something lessened, and their wonder heightened, when they saw their hope empty of pomp and gayety, the great King's throne to be a manger, a stable to be his chamber of presence, at hin court, and no ministers, and the King himself but a pretty babe; and, but that he had a star over his head, nothing to distinguish him from the common condition of children, or to excuse him from the miseries of a poor and empty fortune.

"This did not scandalize those wise persons, but being convinced by that testimony from Heaven and the union of all circumstances, they fell down and worshipped him, after the manner of the easterlings, when they do veneration to their kings; not with an empty Ave and gay blessing of fine words; but they bring presents, and come into his courts: for when they had opened their treasures, they presented unto him gifts, gold, frankincense, and myrrh. And if these gifts were mysterious beyond the acknowledgment of him to be King of the Jews, and Christ that should come into the world; frankincense might signify him to be acknowledged a God, myrrh to be a man, and gold to be a king. Unless we choose by gold to signify the acts of mercy; by myrrh, the chastity of minds and purity of our bodies, to the incorruption of which myrrh is especially instrumental; and by incense we intend our prayers, as the most apt presents and oblations to the honor and service of this young King. But however the fancies of religion may represent variety of *ideas*, the act of adoration was direct and religious; and the myrrh was medicinal to his tender body; and the incense possibly no more than was necessary in a stable, the first throne of his humility; and the gold was a good antidote against the present indigencies of his poverty; presents such as were used in all the Levant, (especially in Arabia and Saba, to which the growth of myrrh and frankincense was proper,) in their addresses to their God and to their King, and were instruments with which, under the veil of flesh, they worshipped the eternal Word; the wisdom of God under infant innocency, the almighty Power in so great weakness, and under the lowness of human nature, the altitude of majesty, and the infinity of Divine glory. And so was verified the prediction of the Prophet Esay, under the type of the Son of the prophetess. 'Before a Child shall have knowledge to cry, my father and my mother, he shall take the spoil of Damascus and Samaria from before the king of Assyria.'

"When they had paid the tribute of their offerings and adoration, being warned in their sleep by an angel not to return to Herod, they returned into their own country another way: where (having been satisfied with the pleasures of religion, and taught by that rare demonstration which was made by Christ, how man's happiness did nothing at all consist in the affluence of worldly possessions, or the tumors of honor; having seen the eternal Son of God poor and weak, and unclothed of all exterior ornaments) they renounced the world, and retired empty into the recesses of religion and the delights of philosophy."

Jeremy Taylor, as one of the truest poets (though in prose) that ever poured forth the stream of enthusiasm and invention; soaring in his flights, like the lark, until he reaches heaven, is to be read with the noblest masters of verse. These lines from Giles Fletcher may be heard as an anthem or chant after the solemn stately cathedral service we have just listened to from the saint-like Bishop Taylor. They literally glow and burn towards the close with a warmth and intensity of feeling, the very outpouring of a pious heart in the ecstacies of worship. The poet is wrapped into the very spirit of the scene, and hastens his emotions with the ardor and vehemence almost of inspiration before the time of the Nativity passes away. Such moments are rare angel visits to the soul; the wheels of time are almost stayed, and the sun held back in his course, to prolong the hallowed enthusiasm. Life is too short in the aged Simeon for the act of adoration for such a cause: the sands are ebbing too quickly in the glass; the breath issues from the body with too great a waste of vitality; the pulsations beat too fast in the throbbing heart. All this is exhibited by the poet when the prophetic Simeon receives the holy child in the temple.

——— Simeon fast his dying notes doth ply.
Sing, Simeon, sing—sing, Simeon, sing apace!

Such worship and ecstacy, we are taught, is the principle of heaven where no night closes the bright scene of the day, no film of death obscures the entranced sight of Simeon, no palsy strikes down his uplifted arms, that would fain continue raised to heaven, no thick inarticulate tones check his glad voice in silence that would utter these inspired notes of joy.

"Who can forget—never to be forgot—
The time that all the world in slumber lies,
When, like the stars, the singing angels shot
To earth, and heaven awaked all his eyes,
To see another Sun at midnight rise
On earth? Was never sight of pareil fame;
For God before man like himself did frame,
But God himself now like a mortal man became.

A child he was, and had not learn'd to speak,
That, with his word, the world before did make;
His mother's arms him bore, he was so weak,
That with one hand the vaults of heaven could shake.
See how small room my infant Lord doth take,
Whom all the world is not enough to hold!
Who of his years, or of his age, hath told?
Never such age so young, never a child so old.

And yet but newly he was infanted,
And yet already he was sought to die;
Yet scarcely born, already banish'd;
Nor able yet to go, and forced to fly:
But scarcely fled away, when by and by,
The tyrant's sword with blood is all defiled,
And Rachel, for her sons, with fury wild,
Cries, O thou cruel king, and, O my sweetest child!

Egypt his muse became, where Nilus springs,
Who, straight to entertain the rising sun,
The hasty harvest in his bosom brings:
But now for drought the fields were all undone,
And now with waters all is overrun.
So fast the Cynthian mountains pour'd their snow,
When once they felt the sun so near them glow,
That Nilus Egypt lost, and to a sea did grow.

The angels caroll'd loud their song of peace;
The cursed oracles were stricken dumb;
To see their Shepherd the poor shepherds press;
To see their King the kingly sophies come;
And them to guide unto his master's home,
A star comes dancing up the orient,
That springs for joy o'er the starry tent,
Where gold, to make their Prince a crown, they all present.

Young John, glad child; before he could be born,
Leap'd in the womb, his joy to prophesy;
Old Anna, though with age all spent and worn,
Proclaims her Saviour to posterity.
And Simeon, fast his dying notes doth ply.
Oh, how the blessed souls about him trace!
It is the Sire of heaven thou dost embrace;
Sing, Simeon, sing—sing, Simeon, sing apace!"

In another paper we shall give some account of the manner in which Christmas has been observed at different periods.

For the Churchman.

Mr. Editor,—I have certainly anticipated, with a reasonable expectation, that some notice or other would have been taken of some of the circumstances which gave peculiar interest to the proceedings of the last Convention in this state, and which are worthy of being recorded: Finding, however, that none of my brethren have found either leisure or possessed the inclination to notice them, I now venture to make them the subject of this communication.

1. Considering the very arduous and long-continued labors of our Diocesan in his annual visitation throughout the state, it must have been, and certainly was, a high source of gratification and thankfulness, at the termination thereof, for his clergy to meet him in the enjoyment of perfect health, and possessed of that spirit of holy zeal and pious ardor which characterizes the fulfilment of all his duties. It was pleasing therefore to observe on this occasion a more than usual display of attachment and marked respect shown to the Bishop. A greater number of our brethren appeared, as they ought ever to do when with their Diocesan, in their gowns; and I hope that, as it is known to be the wish of the Bishop that they should do so, the custom will prevail in future. The city clergy have no excuse for such neglect, and even those of our brethren who come from the most remote parishes ought not to avail themselves of any, when they consider that the interests of the Church require they should appear in their distinctive habiliments as *clergymen* of the Convention.

2. The very able discourse which was delivered before the Convention ought not to be lost to the Church. It were well if the annual sermon were printed, and appended to the Journal of the Convention; and the preacher *ought* to be requested to allow its publication.—The composition to which I refer was worthy of such preference, and as it would neither bring disrepute upon our society, so neither would it bring discredit upon its author; it might indeed defy criticism, and would stand the test of the most severe examination.

3. The administration of the Lord's supper, the communion of so numerous a body of Christians from all parts of the state, formed a prominent feature in the proceedings of this Convention; and it must have been truly gratifying to every individual then present to contemplate the holy rite in which all participated, as emblematical of that more extended feast when all the children of God shall in the kingdom prepared for them partake of the benefits of his death and passion whose memorials were celebrated. May the solemn scene not lose its effect, but may the remembrance thereof lead us to cherish a greater degree of union, devotedness, and brotherly love. The extension of the Redeemer's kingdom should be the fervent desire of our soul, and the promotion of religion and virtue the untiring aim of every member of our Zion.

4. The increase of our Church, the enlargement of its interests, the additional number of churches, and of able and devoted laborers to supply the same, together with the general aspect of ecclesiastical affairs in this Diocese, which the Bishop's Address afforded occasion for, presented the most sincere and devout congratulation, and furnished a theme for holy and pious meditation. When we consider what God hath done, when we call to mind the comparatively flourishing condition of the Church now, with its languid state but a few years ago, may we not exult with religious confidence, and rejoice in the God of our salvation? Can we doubt the fulfilment of his promise, "Lo I am with you always," and shall we not trust his faithfulness and truth, that he will work with us to do his pleasure, in breaking down the strongholds of Satan, and in the establishment of his Church upon earth? Lord, let "thy kingdom come," and "rule thou over us!"

5. The perfect unanimity which prevailed throughout the proceedings of the Convention, and attended its deliberations, fraught as they were with general importance to the Church, and involving questions of considerable magnitude, bespoke a spirit pervading the breasts of those who composed that body which ought ever to be cherished, which is so delightful to perceive and which produces so much good—an abjuration of self-interest—a love of Christ—a love of his Church and people. May this happy temper ever abound and prevail among us. May we love like brethren, may we speak, and feel, and think, and act, like brethren. The good advice of the aged Patriarch to his children, has its claim upon our consideration, "See that ye fall not out by the way;" and if we cherish those rightful feelings, which every child of God should possess, we shall soon learn "how delightful it is to dwell together in unity," and strive earnestly, individually, and collectively, to keep the bond of union and of brotherly affection unbroken and entire, whilst we pray for the *peace* as well as the prosperity of Jerusalem.

6. The powerful addresses which were delivered, the able arguments which were advanced upon the different topics of discussion which presented themselves; the disinterested conduct of our Diocesan with reference to the proposed division of the Diocese, his minute and correct attention to the duties of the chair, and the ability with which he presided over the deliberations of the Convention, might also well furnish separate subjects for extended remark; but as I have already touched upon the more prominent and important events of that interesting season, which I thought ought not to be passed by unheeded, I will not weary you with any further comment.

My heart's desire and prayer to God is, that each individual member of the Church who was present at our last Convention, will derive spiritual, personal, and lasting benefit from the same; that he may have found it good for him to have been here; and that the Journal of the Convention, which will no doubt speedily be published, will furnish so pleasing and animating a view of the Church to those who were not able to attend, as to gratify their hearts, and lead them to "give glory to God."

I am, Mr. Editor, CLERICUS.

For the Churchman.

Mr. Editor,—A late very learned and profound reviewer, in the Princeton Quarterly Review, of the Rev. E. M. Johnson's convention sermon, on "the Decline of Religion," declares it to be one of the most "weak and ill considered discourses *he* has read for a long time." We should think, from the ability he has manifested to understand it, he has "read, marked, learned and inwardly digested," very few sermons in his whole life. Mr. J. neither objects to religious controversy or to temperance. He does indeed, very properly, object to the spirit of the late religious controversies, especially those fomented by the Presbyterians, and also to temperance society measures. This reviewer seems not to possess "understanding" enough to see the distinction. It is not, however, to the merits or demerits of this sermon or the talents or understanding of the author, that we now wish to refer; with these we have no concern, further than to ask—if the productions of this reverend gentleman are so utterly contemptible, why, during the last year, have a much greater number of pages of this most *distinguished* review been occupied in misrepresenting the statements and perverting the facts contained in his sermons on "Toleration," and the "Decline of Religion," than is contained in the sermons themselves? There is one charge, however, of a very serious nature, made against Mr. Johnson; he "thinks no denomination but *his own sect* is entitled to the name of church." Mr. J. is not alone in thinking, that not every set of men who associate and call themselves a church, are in reality a branch of the true Church of Christ. I would ask, Mr. Editor, can the Episcopal Church, in these United States, legitimately descended as she is from the Church in England, be called a "sect" in any true sense? The Christian Church was planted in Great Britain in or about the time of the Apostles of our Lord. It became corrupted by the introduction of "new measures," and unscriptural doctrines. In due time God raised up those holy and revered men, who reformed these errors and corrected these abuses. It was their aim to restore the Church to her former state. In this they most happily succeeded. Thus reformed, she "continues until this day." Is it then with any propriety, that those who have "gone out from her;" who have "set up other inventions;" through whose instrumentality schism and discord, and "every evil work" abound, call her a "sect?" Really, Mr. Editor, this is too much. P.

To the Editor of the Churchman.

PROTESTANT EPISCOPAL TRACT SOCIETY.

Dear Sir,—In the several calls which have recently been made in your columns, for aid for the above institution, there is one fact which I do not find has been adverted to, or pressed as an argument for increased liberality. The income of the Society last year was about $650. This year this same amount if received will not enable the Society to pay *two items* of its contingent expenses, viz. to an agent $500; to room rent $200; the charges for a boy, fuel, lights, &c., will, I understand, increase contingencies to full $750. Now there must be, it is presumed, a reasonable prospect of funds to meet these liabilities (from church collections, &c.,) before the Society can venture to extend its operations.—Episcopalians, it is apprehended, are not aware how much must be raised to pay contingent expenses before moneys can be reasonably expected to be appropriated for publishing and circulating additional tracts. Why it has been thought necessary to change the operations of this institution, so as to incur this increase of expense, is an inquiry to which I would respectfully request of its managers a full and explicit answer. Information upon this subject is the more needful from the fact, that the report of the past year is here so brief as to be obscure. A full statement from the managers, of the reasons which have induced a change in their arrangements, accompanied with a comparative exhibit of the contingent expenses of the Society, *per annum, for the last five years, and its liabilities for the present year*, will confer a favor upon more than one SUBSCRIBER.

December 2, 1837.

To the Editor of the Churchman.

Sir,—Some remarks in the Churchman, of last week, respecting the religious opinions of General Washington, recalled to my mind the following anecdote relating to the same subject. It is from Professor McVickar's interesting biography of Dr. Bard. Speaking of a severe illness under which Gen. Washington was suffering, and during which Dr. Bard attended him, he says, "It was a case of anthrax, so malignant as for several days to threaten mortification. During this period Dr. Bard never quitted him. On one occasion, being left alone with him, Gen. Washington looking steadfastly in his face, desired his candid opinion as to the probable termination of the disease, adding, with that placid firmness which marked his address, 'Do not flatter me with vain hopes; I am not afraid to die, and therefore can bear the worst.' Dr. Bard's answer, though it expressed hope, acknowledged his apprehensions. The President replied, 'Whether to night, or twenty years hence, makes no difference; I know that I am in the hands of a good Providence.'

Dr. Bard, sen., was then called in consultation, at the suggestion of Gen. Washington, and by the blessing of that 'good Providence,' in which he trusted, his life was preserved to his country, at a period when it never more needed the counsels of his calm prospective reason. The result of this illness was an intimacy with his patient, which Dr. Bard justly felt proud of. It continued unbroken until the removal of the seat of government to Philadelphia, an event which he much lamented for many and obvious reasons. From that period, they never met: Gen. Washington's sudden death preventing a visit which Dr. Bard, upon his retirement from practice, was preparing to make him."—*Life of Dr. Bard, p.* 136.

In the absence of all opposing proof, I think we may justly conclude, that the man who was thus calm under the prospect of approaching death, from the conviction of his being "in the hands of a good Providence," derived his strength from the truest source, even the hope and confidence of the Christian. F.

THE CHURCHMAN.

SATURDAY, DECEMBER 9, 1837.

NOTICE

Is hereby given, that Mr. R. P. Williams has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

Bishop Otey's Charge.—The subject of Bishop Otey's charge is, as we have already stated, "The Duty of Ministers of the Gospel to their People considered in their Civil Relations." Various causes have concurred to deprive this subject of the share of attention in the pulpit to which it is reasonably entitled.—Some of these causes are such as have in the present age vitiated preaching in general and degraded it from a vehicle of religious instruction and of the inculcation of moral principles and moral duties to a stimulus of religious sympathies, by means oftentimes of mere hortatory declamation, or of such extravagances of doctrine as are best suited to generate the morbid excitability of an audience. But, besides these, there are other causes to which Bishop Otey partially alludes, which have been specially adverse to the inculcation of duties growing out of our civil relations, and which indeed have obtained such ascendancy that the minister who devotes a discourse to the discussion of any principle of civil polity is thought by many to have left his appropriate sphere. Now it strikes us that this course is a tacit concession to the atheist—a virtual admission that natural sympathy and a perception of mutual interest are bonds strong enough to cement society, and that the machinery of government would go on well enough if conducted merely on utilitarian principles, without the recognition of the eternal distinction between right and wrong, and without a sense of accountability to God as the moral governor of the world. In proportion, however, as we concede to such a system, we consent to change man from a rational creature into a brute, and civilized society into a gregarious herd, the members of which, when they prowl and prey upon one another, are innocently following the impulses and fulfilling the destinies of their being. It cannot be too tenaciously remembered, nor too broadly inculcated, that religion is the foundation of rational society; that political institutions are not mere forms of conventional utility, but rather the manifestations of reason designed for the regulation of liberty, and thus derived from that Being whose law is the perfection of reason, and whose service is perfect freedom. The administrators of civil law, therefore, are not mere tools of social utility, keeping in operation a system of machinery which facilitates the acquisition and preservation of wealth, by the suppression of fraud and violence: they are in truth the servants of Almighty God, appointed by his providence, administering his laws, and dispensing justice to his subjects. It is this view only which invests the magistrate, the law, and the people with the full measure of human dignity—the dignity of reason; and, we may add, it is this view only which places the law of the land on an immutable foundation, and secures for it that reverence which it never can have while considered as the mere organ of political convenience. The course, therefore, recommended by Bishop Otey to his clergy to press on their people the duties growing out of their civil relations and political organization in connexion with revealed religion, would tend, we are persuaded, if extensively adopted and wisely and discreetly discharged, to elevate the character of the people and their public functionaries, and to promote the purity and stability of our political institutions. The severance of Church and State is a far different thing from the severance of the principles of civil and religious polity; and the wise and worthy men who, as Bishop Otey well remarks, in framing our constitution, effected the former, meant nothing less than to advocate the latter.

And we are as much pleased with the manner of Bishop Otey's charge as the matter; the discourse being not more an inculcation of a delicate duty, than a model of its successful performance. It is written neither in a timid and desponding, nor yet in a querulous and dissatisfied spirit. The author speaks out and speaks plainly. He points out the evils which are incidental to our peculiar institutions, and exposes the faults and vices that flow from them to merited reprobation. But he shows no want of confidence in the institutions themselves. He throws out no distant and oblique insinuations that any different or stronger form of government is needed. He insists on the necessity of conservative principles, but his conservative principles are none other than the virtue and intelligence of the community. True, he expresses distrust and apprehensions, but it is a distrust not of the sufficiency of our institutions, but of the due appreciation of them by the people: an apprehension lest they may be betrayed by their prosperity into a forgetfulness of God, and thus carry out their liberty into licentiousness, and prove themselves unworthy of the privileges which they enjoy. The reader, in fine, is convinced that the Bishop is a republican as well as a Christian: that he has spoken out honestly and fully in public without reserving any ground of discontent and alarm to feed upon in private. This is the spirit in which Christian ministers in this country ought to speak and must speak, if they are to gain the confidence and respectful attention of the people.

Recent circumstances have impressed us very strongly with the conviction that the subjects of civil liberty and political rights ought to receive more attention from the clergy than they have done. If sound and Christian theories are not exhibited, fanatical and infidel theories, with all their disorganizing fruits, will get possession of the public mind. We mean to revert to this subject again, but for the present we would direct attention to the following extract from the masterly charge of Bishop Otey, reserving some other of his remarks to be laid before the reader at another time.

To arrive at a proper understanding of the reasons of that indifference to the preaching of the Gospel, and the grounds of that indirect opposition which we not unfrequently experience in our efforts to bring people under the influence of Christian principles, we must look a little into the character of our civil institutions, and especially at the circumstances of our population in the actual means and opportunities presented for moral and intellectual culture. These things unquestionably give an impress and shape to the character of a people. The institutions of a country and the manners of its inhabitants, the true index of their principles, certainly exercise a reflex influence, one upon the other. If improvement in all that tends to the melioration and exaltation of man's character as a rational and accountable creature be not on the advance, we may be certain that the virtues of society are in progress towards decay, and that civil institutions partake of the deterioration. In this respect a community cannot remain stationary. Unequal and unjust laws, or the irregular and oppressive execution of good laws, naturally tends to corruption of morals; while corruption of morals introduces inevitably every evil work in the administration of government. It therefore becomes a subject of momentous interest to inquire how far the prevalence of virtuous morals is connected with a sound state of the body politic, and how far virtuous and pure morality is dependent upon a proper understanding and practice of the duties of Christianity.—If it can be shown that good government—by which I mean wholesome, equal, and just laws, faithfully, vigorously, and wisely administered—and healthy morals and sound religion are intimately associated, and in fact inseparable in the present state of the world, then we shall succeed in removing a prejudice exceedingly common I fear, in this country, viz. that the recognition of religious obligation in the conduct has nothing to do with securing the safety of civil liberty; and we shall, instead of having this unreasonable prejudice to encounter, excite in every man's bosom a personal interest in behalf of Christian principles and practice. I say a *personal* interest, because every citizen of this government feels that he has a direct concern in the institutions of the country, and that their preservation in their integrity and purity depends to the full measure of his influence upon his conduct. The great fabric of our liberties is based upon the will of the people; its supports are universally held to be virtue and intelligence. Individual influence, therefore, is not to be estimated by the zeal with which the measures of a party are prosecuted, but by uprightness, honesty, and propriety of behavior in all the relations of life. The moment that spirit is excited and called into action, which triumphs in the issue of a political contest, or which exults in creating embarrassment to those in the ascendant, the same moment, is taken away one of the main pillars which give stability to free government. Whenever the affairs of a people have reached such a crisis, the history of nations proves that the sacrifice of liberty soon follows to consummate their ruin.

The structure of our government is peculiar in this, that it makes no provision by law for the support of religion. It was doubtless wise in our forefathers to dissever the unnatural bond between Church and State, to dissolve a connexion which tended to degrade the former and encumber the latter. All other nations have laid religion at the basis of their civil institutions, and by legislative enactments incorporated it with their laws. The framers of our constitution did not, because they would have found it impossible to reconcile the different interests, and to adjust the conflicting claims of various denominations of the Christian name, because they believed it to be wrong in principle and injurious to piety in practice, and especially because they were persuaded that Christianity was most successful and most prosperous when it received protection only from the secular arm and was left to the fostering care of Heaven.—But because this was done, many have taken up the erroneous and monstrous idea that Christianity was virtually proscribed as a dangerous thing by those venerable men of the Revolution, who achieved our independence and framed for us our present constitution. And it is lamentable to think that men of name and character in this nation, and in our own state, have given sanction to this ruinous delusion—*delusion*, I say, destructive to man's best interests in his social relations, and blighting to the fairest and brightest hopes of the future. Our forefathers were men of too much wisdom and of too much piety ever to have entertained any such idea. It is a libel upon their character to say they did. Instead of cherishing any unfriendly feeling against religion, instead of meaning to proscribe it, they intended to show their estimation of its worth by leaving it untouched and untrammeled with the people, the source of all legitimate authority and power in the nation; they took it for granted that its worth would never be questioned by posterity. It had given decisive evidence of its value in the perilous hour of conflict, and they never contemplated a period in the future history of the republic which they had founded, when religion would not be felt in its sacred influence throughout all our borders. They expected that temples for the living God would crown all our hills and adorn all our towns and cities, and the song of praise be raised from all our valleys. That their anticipations have not yet been realized is owing, at least in part, to the fact that infidel principles have been transplanted into this land of freedom, and taken root in a soil watered by the tears and enriched by the blood of some of the purest patriots that ever contended for liberty, of some of the most pious men that ever bowed the knee "at the name of Jesus." To prove that I am drawing no fanciful picture of the real sentiments which animated the breasts of the patriots of the Revolution, I need only refer to the many resolutions of the Continental Congress, recommending days of fasting, humiliation, and prayer to God for his protection and care over the struggling colonies. I need only call attention to the fact that days of thanksgiving were set apart by the same authority, and by General Washington, in his general orders, calling upon the people and the army to give a public expression of gratitude to God for victory achieved by our arms. Resolutions of the kind referred to are found spread upon the journals of Congress, recording its proceedings through each year, from the 12th of June, 1775, to the 18th October, 1783. And is it to be supposed that the men who by public and solemn acts thus strictly recognised the value of Christian principles and the obligation of Christian duty, did afterwards, in giving a constitution to their countrymen and to their children, for whose freedom they toiled and fought, and suffered for eight years, actually mean to set a brand upon religion as a dangerous thing? The fact is as destitute of proof as it is dishonorable in imputation. By an appeal to the public and recorded acts of the men whose memory is most fondly cherished by Americans, we wipe away at once the impressions that infidelity desires to make upon the public mind, that Christianity is of no worth to us as a people, and that it deserves neither their favorable regard nor their patronage.

It must, however, be conceded, and painful indeed is the truth that calls for the concession, that in our day the conduct and avowedly infidel character of many of our public men goes very far towards giving encouragement to the notion that Christianity is in no way necessary to national prosperity and happiness. To be known as a Christian, is coming fast to be considered as a positive disadvantage to him who aspires after popular favor. Not that we have become yet so corrupt as to consider a candidate for political power less trustworthy because he is a Christian, but his profession of that name operates to his prejudice, because he cannot consistently practise the arts which party organization has introduced as necessary instruments of success. And herein we see the workings of a wide-spread delusion that is sapping silently the foundations of public virtue, namely, that the same act performed by a Christian and by one who makes no pretensions to that name, is criminal in the former and innocent in the latter.—Thus the distinctions between right and wrong, laid in the principles of eternal truth and justice, are confounded, and, made to depend upon the ever-varying standard of man's professed character. That which is wrong cannot be innocently done by any accountable creature; and invincible ignorance can alone serve to palliate, not excuse it. Inattention to this principle, even by those who are bound by their profession to recognise its obligation in practice has contributed much to give the complexion of infidelity to our national character. Duelling, sabbath-breaking, profanity, drunkenness, and other immoralities, over the name of which modesty draws a veil, are not ordinarily considered as disqualifications in public estimation for the highest offices of honor and trust in the gift of a free people. In consequence hereof, very few of those who figure in the halls of legislation, or sit in high stations of official trust, manifest by their practice that they count the religion of Christ as of any worth. If the mischief ended with themselves it would be more endurable; but the pernicious influence of their example descends upon those through whose favor they reach that elevation which gives them consequence. We know that the vast majority of mankind are swayed by the example of those around them, who are looked up to with deference on account of their talents or other circumstances which give them power and weight of character in the community. And in this way the men of note among us are *inconsiderately*, as we are in charity bound to suppose, aiming a mortal stab at the very heart of civil and religious freedom. The conservative principles of our institutions are overlooked by them in their struggle for power. These principles, we cannot too often repeat it, are intelligence and virtue, regulated by the precepts of Christianity. If they are practically disregarded in one case, what surety have we that they will not be in every instance in which there is a sufficient motive or temptation to do it? In a country where the people themselves are the acknowledged source of all legitimate power, they must be informed in order to the salutary exercise of that power. For this information, the majority of men rely upon the statements of their public servants, upon the accounts which they give of their own conduct and of the public affairs.—Under this aspect public office assumes a degree of tremendous responsibility, and as such should be received with modesty and diffidence, rather than sought after with eagerness by persons duly sensible of its importance and difficulty. If it were uniformly conferred upon men fully alive to the magnitude of the interests confided to their management, the people would have some guarantee for being correctly informed and advised in regard to their interests. But it will never be so conferred under a party organization, in which personal elevation and not the public weal is the great object contemplated. The elective franchise is then prostituted to the most unworthy purposes, and success in political life made dependent upon misleading the people and giving false representations of the objects of parties and of the measures of government. In consequence hereof, men of abandoned character and whose private life is stained by the commission of the grossest enormities are sometimes elevated to stations of the highest dignity and trust. The question naturally arises, why are these things so? The answer is to be found in the fact, that the opinion is extensively current, that the principles of Christianity are designed to exercise some control over the thoughts and conduct of man in the more private relations of life, but that all its influences are to be carefully shut out, when he comes to act in the capacity of a citizen of the commonwealth. The constitution has said nothing about religion, except that none shall ever be established by law, and therefore a man may act on an election day, as if there were no God and no accountability to law, human or divine; and therefore, carrying out the inferences following from the premises taken, no oath ought to be administered in courts of justice, and no man punished for perjury. It is a trite saying, that the best of heaven's gifts are most liable to injury and abuse when brought into contact with the corrupt touch of man's mortality. Such experience has shown to be the case with Christianity, Heaven's best gift to man. Such, many and by no means dubious indications lead us to fear, will prove to be the result in regard to that next to the most inestimable boon of God to man—civil liberty.

So entirely has religion become disassociated in thought and practice from the every day practice of life, that many, very many "who name the name of Christ," allow themselves in practices utterly repugnant to the precepts and spirit of the Gospel. They, for example, deem it no violation of Christian duty or obligation to vilify and abuse political opponents, and to join in all the crimination and vituperation which the newspapers of the day are disgorging upon society in every quarter of the country. Men of all parties are engaged in this work of defamation. The obligations which a Christian profession imposes are thus practically dissevered from the duties of a citizen, and that which the Gospel pointedly condemns, becomes, through corruption of moral sentiment, allowable in a partizan, because it is consecrated as a maxim of political wisdom. Licentiousness thus becomes the unnatural offspring of that freedom which is claimed in the charter of our liberties as God's gift and man's inalienable right. Religion is the fountain which feeds the stream of public morals, and if the fountain be impure or cease to send forth its waters, or if they be diverted from their proper channels, moral disease and infection spread around and cast the pall of death over all the public and private relations of life. It is under this view that I deem it especially the duty of the clergy to inculcate the binding force of Christian obligation upon the people of their charge, in the connection which their profession as Christians has with their personal deportment and conduct as citizens; and to show to all men as occasion may serve, that Christianity understood in its integrity and practised in its simplicity, is the surest, safest and firmest support to good and free government righteously administered—the best friend to the happiness of man in all the circumstances of life.

Religion at Home; a story founded on facts. By Mrs. Williams. Providence: Printed by B. Cranston & Co. 1837.

We have read the second edition of this very interesting little book with a great deal of pleasure and satisfaction; and we can confidently recommend it to the religious public as worthy of their perusal.—Every page increases in interest and the writer evinces a mind fraught with correct principles, and displays a sound judgment in matters of a religious character. She is a Churchwoman of the first order, and her productions do honor to her head and heart. It would be an act of injustice, however, to Mrs. Williams to make any extracts from her book, which ought to be purchased and read by every one who can possess it; we will therefore only state that the story it contains is founded on facts, and sets forth the history of a good man, a clergyman, who emigrated to this country prior to the Revolution, and who, in consequence of the political feelings which predominated at that period against the English, was obliged to relinquish his parochial charge. The holiness of his life and conversation, the uprightness of his character, and the extent of his usefulness, obtained for him that protection which political fury did not at all times bestow; he was not otherwise molested, his "God was with him;" he was enabled to exemplify the Christian character under circumstances the most trying and afflictive; and in the education of his children, and the regulation of his household, he exhibited a "religion at home," which is far more influential in its results and blessed in its effects than can be imagined. Recalled to the former scene of his ministerial labors, the faithful pastor fed his ungrateful flock with the bread of life for many a year; and the sequel of his life exhibits a trait of character which is too often to be met with in congregations in general,—a forgetfulness of past services, and a love of change; the good and venerable man was again dismissed, and fanaticism, enthusiasm, and folly were suffered to bear rule in his beloved parish. The latter pages of this book set forth very forcibly the rise and progress of this unhappy spirit among a people blessed with the greatest religious advantages, and show how piety, and learning, and talent, are overlooked, and ignorance, folly, and impiety, are tolerated. Mrs. Williams is the author of several other productions, and as she can write, and write so well, we trust that she will not be weary in well-doing, and that the encouragement afforded her by the rapid sale of her books will be commensurate with her talents and her Christian piety.

D.

Fair for the Blind.—It gives us great pleasure to insert the following notice. We have visited the Institution for the Blind, and derived sincere gratification from observing the attention that is paid to the comfort of its inmates, and the remarkable proficiency that is made by the pupils in reading, in arithmetic, in several mechanical arts, and above all, in music; the performances in this latter branch being of the most animating description and superintended by a teacher who devotes himself ardently to the improvement of his pupils. We hope the Institution may find that favor from the public which it deserves. It is one of the noblest that philanthropy can found.

The friends and patrons of the New York Institution for the Blind, are respectfully informed that a fair will be held at Niblo's saloon, 576 Broadway, the latter part of December next, for the benefit of this Institution, now containing sixty blind inmates.

The circular of the last annual fair, announced the intention of the Trustees of the Institution, to appropriate the proceeds thereof towards purchasing the premises occupied by the blind, consisting of a large building and thirty-two city lots on 34th street, between the 8th and 9th Avenues, then under lease from Mr. James Boorman. With the assistance of an appropriation from the state, added to what was raised by subscription, by concerts, and the fair, more than $20,000, have been set apart and especially appropriated to make the purchase and erect a workshop. With these means the trustees have the satisfaction to state that they have purchased the property for $13,100, and the balance is to be applied to the expense of erecting a large stone building, which is to answer in part for a workshop, and in part for a dormitory in which the sightless beings therein collected may be free from the danger of fire, and repose in safety. The structure now in progress of erection is part of a general plan for future improvement, and the whole when completed, is intended in time to supersede the use of the old wooden building in present use. The part under contract is to be a good, substantial and permanent building, which will not be disturbed or removed for many years, and will constitute the northern wing of the general plan adopted by the Board of Managers. The means at their disposal for its erection would have been ample, if the whole of the subscriptions of the last year had been realized; but from the inauspicious state of the times, several thousand dollars of those subscriptions have been lost to the Institution. Hence they will not be able to complete the building commenced without additional aid. That aid they are in hopes to realize in part at least by means of a fair. Some of the ladies who have assisted in preceding fairs, have again engaged in the benevolent undertaking.

The proposed fair will afford an opportunity of offering for sale a considerable amount of articles manufactured by the blind at the Institution, where the pupils have increased in number since last year, and have made laudable improvement in their studies, and particularly in music and the mechanic arts.

Oneida Indians.—A deputation of the Oneida Indians, on their way to Washington, have been in this city for a week past, and having had the pleasure of seeing them, and conversing with the Rev. Mr. Davis, who accompanies them, we have become much interested in the object of their visit to the seat of government.

The Oneidas are a Christian and civilized people. They have abandoned the roving habits of the savage state and successfully devoted themselves to agricultural pursuits. For nearly twenty-five years past they have been under the care of the Missionary Society of our Church. They have schools in successful operation, and at the present time number more than eighty communicants. From accounts which have been occasionally published, it is well known that the Church service, which has been translated and printed in their language, is performed with decency, regularity, and solemnity. They are said to be an intelligent, as well as a pious people, and the interview which we have had with their chiefs of the present deputation, whose dress and manners are those of the American citizen, has given us a very favorable impression of their character, and of the advantages which have resulted from our missionary operations in behalf of their people.

The Oneidas about seven years ago removed from this state to Wisconsin Territory, where, in common, with the rest of the six nations, they came into possion of about 500,000 acres of land. After awhile, the agents of our government, in pursuance of its "settled policy" towards the Indians, became desirous to have this tract of land in Wisconsin, exchanged for other lands south west of the Missouri. The Oneidas resolutely refused to listen to any such proposal; and when the desired arrangement was effected by the government agents with the rest of the six nations, the Oneidas were so happy as to procure a treaty by which their share of the Wisconsin land (amounting to about 90,000 acres) was reserved to them, and the part reserved so bounded as to include their present settlement at Duck Creek.—This treaty was made in September 1836. It was most gratifying to the Oneidas, as it secured to them their lands separately, and indicated a willingness on the part of our government to fulfil the promise made to them on their removal from the State of New York, that Wisconsin should be their permanent abode.—Such indeed was their joy and satisfaction, at the conclusion of this treaty, that one of their aged chiefs was heard to declare in council that "it was the great Spirit, and not their great father, the President, who had thus driven away the clouds which had long hung over them, and given his red children a clear sky to look upon." The sky, however, continued clear but for a short time; for the treaty which was looked upon as the only anchor that could hold them in their present location, was not ratified by the Senate, during the last session of Congress. Thus the Oneidas are left in doubt and uncertainty as to the fate that awaits them, and are fearful of the same disappointment which has been experienced by their brethren, in all previous transactions relative to their settlement in the West. The object of the present deputation, in their visit to the seat of government, is to obtain, if possible, a ratification of this treaty. We earnestly hope that they may be successful in their application; and that the fact of their having renounced their Indian habits, and made great advances in civilization and the arts, which so broadly distinguishes the Oneidas from the savage and uncultivated tribes, may make it compatible with the policy of government to form an exception in their favor, and allow them to regard the country they now occupy as the settled home of themselves and their children. We shall look with interest for the result of the deputation.

To Correspondents.—Owing to a mistake, which we regret, the favors of our obliging correspondents M. N. M. and C. C. L. are not inserted this week, as they should have been. They will appear in our next.

If our worthy correspondent "N." will give us a personal interview, we think we should be able to satisfy him of the correctness of our course. We understood the design of his article before he explained it to us, but while we honored his intention, we differed from him as to the best means of accomplishing it. We differ from many, and apparently from him, as to the comparative piety of Episcopalians and other denominations of Christians; and since reading his letter have minuted the subject as a suitable one for an editorial article in which, when we find time to write it, he will find our views more fully expressed. As to his low opinion of editorial rights, we know no other way to cure him than to make him editor himself for a few weeks, which we will gladly do, and thank him besides, if he will accept. The office might act on him as the mitre is said to act on low Churchmen. The canon which he prescribes would place him under the necessity of losing much that is good, or publishing much that is bad, and would prove after all more unsatisfactory to correspondents than that by which we find it expedient to be governed. When we are requested either to publish an article intact, or to decline it altogether, we always comply with the request. If this explanation is considered as satisfactory, we shall be pleased. If not, we have only to thank our unknown correspondent for the very valuable assistance which he has hitherto rendered, and which we have often found a grateful relief—and to express the hope that we may part in better temper than was indicated in his last letter.

St. Peter's African Church, Brooklyn.—On Sunday last the Bishop of the Diocese administered confirmation in this church to six persons. The whole conduct of the congregarion in responding, in singing, and in devout attention, is described to us as worthy of the highest commendation. It consists of about forty families of blacks, and has been gathered under many difficulties by a colored man who now applies to be admitted as a candidate for orders. We are sorry to learn that there is danger, unless aid be speedily and effectually extended to this church, that it will be sold and the congregation dispersed. "Let me ask, Mr. Editor," says a correspondent, "can any case more fully illustrate the manner in which the charity of Christians has been misdirected? Here, in this city of Brooklyn, forty families of the descendants of Africans, have been striving for five years to secure to themselves a place of worship: they have in part done so: now they are to be ejected because they cannot pay a few hundred dollars. During this same period of time some hundreds of dollars have been given by the charitable of this same city to the blacks in Africa, and thousands to the Chinese and Persians. Perhaps these ought to have been done, and most certainly the other ought not to have been left undone."

Church of the Nativity.—We understand that an effort is about to be made to solicit funds for rebuilding this church, which was some time ago unhappily destroyed by fire. It is in a part of the city where the services of the sanctuary are much needed, and we hope the effort to rebuild it will be successful. The Bishop has given the measure his warm recommendation and support.

We understand that a new church has been organized in the village of Lisbon under the Rev. Aaron Humphrey as rector.

Confirmation.—The Bishop's appointments for confirmation in this city have been changed by an alteration in the time for St. Philip's Church.

Bishop Otey.—We are requested to state, that all papers and letters addressed to Bishop Otey, should be directed to *Columbia*, Tennessee, instead of *Franklin*. Mistakes in this respect have been attended with much inconvenience and expense.

Intellectual Liberty.—The Rev. Horatio Potter, of Albany, has published a discourse, entitled "Intellectual Liberty; or Truth to be maintained by reason, not by physical power." The sermon was apparently written and preached in reference to the recent riot at Alton. It is an able discourse, and acquiescing as we do, for the most part, in the correctness of its views, we shall take pleasure in transferring a great part of it to our columns. In justice, however, to ourselves, and as a reason for the silence which we have thought proper to observe, we must add, that we do not regard the death of Mr. Lovejoy, considered in all its circumstances, and in connexion with the principles and practices of the party with which he had been identified as affording any ground of alarm for freedom of opinion or the freedom of the press. Undoubtedly, however, the riot was an offence against the law of the land, and we should rejoice to learn that the offenders were in a fair way to receive the awards of justice, that thus the violated majesty of the law might be repaired.

How to choose a good husband or wife.—The article with this title on our last page is longer than we usually insert, but *marriage* is a subject which does not well allow of *division*. Besides, the article is so well adapted to readers of all classes, that none will feel defrauded of his rights by the space it occupies. Young men cannot complain of it, because it is *addressed* to them, and will help them to solve one of the most difficult problems of life. Young ladies will be pleased with it, because, as its author declares, it is equally *intended* for them, and because they may be presumed to like every thing on the subject that is written with piety and good taste, and with a just acknowledgment of their claims and influence. Parents will read it, because it contains the advice which they desire to communicate to their children. Clergymen and their wives will read it from the natural desire that is felt to review principles which they may be supposed to have practised, and found productive of happy results. On the whole, then, we believe there will be no just ground for complaining of the article on account of its length. It was written many years ago, when there was much more occasion for the censure cast on the age for the neglect of marriage than, happily, there is at present.

Holyday Presents.—A very handsome collection of Bibles, Prayer-books, annuals, and other books in every variety of binding, are now for sale at the Depository, 28 Ann-street. Other articles forming suitable presents for the season are also on hand. We hope that those who intend to indulge their liberal feelings and gratify the taste of themselves or their friends, will give Mr. Sherman a call.

☞ Subscribers who do not file their papers will confer a great favor by sending their last week's paper to our office. The Agent is authorized to purchase any number of them that may be thus returned.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—City of New York.—Friday, December 1, in St. Bartholomew's Church, admitted Thomas Towell, principal of the Utica academy, to the holy order o deacons. Morning prayer was read by the Rev. James D. Carder, Secretary and General Agent of the Domestic Committee of the Board of Missions, assisted by the Rev. Benjamin I. Haight, rector of All-Saints' church, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. William Morris, rector of St. Mark's church, Williamsburgh, King's county.

Wednesday, December 6, in Trinity Church, admitted John Scovill to deacons' orders. Morning prayer was read by the Rev. Mr. Carder, assisted by the Rev. Mr. Haight, who read the lessons, and who also presented the candidate, and the exhortation delivered by the Bishop.

City of Brooklyn.—Advent Sunday, December 3, in St. Peter's Church, confirmed 6. This parish is composed of colored persons, and is, for the present, when not visited by a clergyman, supplied with public service by a colored boy-reader, licensed by the Bishop.

Bishop Onderdonk's Appointments for Confirmation in New York and Brooklyn.

Third Sunday in Advent, December 17, Grace Church, *New York*.

Sunday after Christmas, December 31, St. Philip's Church.

Second Sunday after Epiphany, January 14, All Saints' Church.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn*.

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York*.

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn*.

Clerical Change.—The Rev. Samuel Buel, deacon, having removed from this Diocese to that of Michigan, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

CALENDAR.

DECEMBER.

10 Second Sunday in Advent.
17 Third Sunday in Advent.
20 Ember Day.
21 St. Thomas the Apostle.
22 Ember Day.
23 Ember Day.
24 Fourth Sunday in Advent.
25 The Nativity of our Lord Jesus Christ.
26 St. Stephen, the martyr.
27 St. John the evangelist.
28 The Holy Innocents.
31 First Sunday after Christmas.

NOTICES.

The Building Committee appointed by the Eighth Avenue Sunday school would respectfully and briefly lay before the Christian public the embarrassed state of its funds, and the urgent wants of this charitable undertaking. In consequence of the frequent vexatious troubles and difficulties of hiring any place suitable for a school, as a last resort, those interested in its success determined to try and raise funds to erect a building suitable for a Sunday school and place of public worship. This step may be deemed unwise, in consequence of the very severe pressure on all classes; but when it is borne in mind that, in the short space of six months we were obliged to move three times, greatly to the detriment of the school, that we were forced to put up with interruption, sometimes not unaccompanied with insult, and that whenever occasion offered money was unhesitatingly extorted from us, we trust that the steps we have taken will not be considered as imprudent or uncalled for. It must also be remembered that the people of the neighborhood are poor, and utterly unable to build a place of worship, and that no city missionary's labors extend thus far. Accordingly, in the latter part of last summer, one lot on Thirty-sixth-street, between Eighth and Ninth Avenues, was leased at the yearly rent of thirty dollars, for the term of ten years, with the privilege of purchase, and estimates obtained for erecting a building suited to our purposes. It was found that between $600 and $700 would be required. Believing that this amount would be contributed towards spreading the Gospel in a peculiarly destitute portion of our suburbs, it was deemed best to enter immediately upon its erection. Circulars were issued in September last, and subscriptions obtained, but far short of what are necessary to complete and pay for the building. Only about $250 have been received. The building, meanwhile, has been erected; and the Building Committee, being personally responsible for the contract, are compelled to call upon the public to aid in paying the remainder. *The money must be obtained*, or else the Committee, to save themselves, will be obliged to appropriate the building to some other purpose. The building is now finished; and they who have contributed, and all who feel an interest in the welfare of this portion of our Lord's vineyard are respectfully and earnestly invited to visit the school and judge for themselves.

A stated meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York will be held in the basement of Christ Church, on Monday evening, the 11th instant, at seven o'clock.

The members of the society are invited to attend. By order of the Board,

Charles W. Carmer, Rec. Secretary.

December 1837.

FAIR FOR THE POOR.

The Female Benevolent Society of the Mission Church of the Epiphany, in Stanton-street, will hold a fair for the benefit of the poor, in the basement of said church, on Thursday and Friday, the 21st and 22d of December, from ten, A. M., until nine, P. M.

This appeal to the benevolence of the public is rendered necessary from the large number of the destitute and suffering in their vicinity.—Unless provision is made for their relief, a scene of distress must ensue, to which, in previous winters, there has been no parallel. Donations in money, clothing, materials from which garments can be made, or articles useful and ornamental for the fair, will be most thankfully received. Offerings for this object may be left with Swords, Stanford & Co., 152 Broadway; Robert Gracie, 20 Broad-street; the agent of the Protestant Episcopal Press, 28 Ann-street, or any of the following managers,—Mrs. Lot Jones, 192 Allen-street; Mrs. Wm. T. Pinkney, 188 Henry-street; Miss Sophia Lock, 154 East Broadway; Mrs. Thos. B. Lippitt, 127 Stanton-street; Miss Louisa Townsend, 74 Hester-street; Mrs. Stephen Hyatt, 177 Rivington-street; Mrs. J. C. Summers, 36 First Avenue; Mrs. S. Bodwell, 270 Broome-street; Miss Lee, 324 Bowery; Mrs. James Woodham, 301 Monroe-street; Mrs. E. McNassar, 84 Willet-street.

Nov. 28 3t

By divine permission, a missionary sermon will be preached in the United Brethren's (Moravian) Church, in Fulton-street, on Sunday next, the 10th instant, at seven o'clock in the evening, after which a collection will be taken up in aid of the missions of the Brethren among the heathen. It is expected that two missionaries from the West Indies will be present.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A regular meeting of the Board of Trustees will be held at the school-room of St. John's Chapel, on Tuesday evening next, the 12th instant, at seven o'clock. P. M. Punctual attendance is requested.

Pierre E. F. McDonald, Secretary.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The regular meeting of the Board of Managers will be held at the school-room of St. John's Chapel, on Tuesday evening next, the 12th instant, at six o'clock, P. M.

Henry E. Davies, Recording Secretary.

The ladies connected with the Eighth Avenue Sunday school having formed a sewing society, for the purpose of aiding in clothing the poor and destitute in the neighborhood of Eighth, Ninth, and Tenth Avenues, and between Thirtieth and Fortieth-streets, respectfully solicit donations from the charitably disposed. Any articles that can be turned to use will be thankfully received at the Protestant Episcopal Press, Messrs. Swords, Stanford & Co., or by the superintendent, No. 14 East Building Theological Seminary. Shoes, stockings, calico, thread, needles, &c. &c. would be of great service to them.

October 28. 2m

FAIR.

A Fair, for the benefit of the Sunday school attached to the Mission Church of the Holy Evangelists, is contemplated to be held the week preceding Christmas. Donations in money, or articles suitable for a fair, prepared and sent in by ladies belonging to other congregations, will be very thankfully received. They may be left at either of the following places: Episcopal Press, 28 Ann-street; Swords & Stanford's, 152 Broadway; Mrs. Earl's, 20 Pike-street.

The current expenses of the school (independent of clothing the children) are about $200 a year; and these have heretofore been borne almost entirely by the teachers.

October 23, 1837. 2m

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Since his report of the 22d of November, the Treasurer of the Committee for Domestic Missions has received the following contributions, viz.

Collection in All Saints' church, N Y, on Sunday morning, 26th Nov, 1837, after a sermon by the Rev Mr Carder, by the hands of the treasurer, Mr Thomas S Underhill, $165 13. From two members of St Paul's church, Albany, N Y, for domestic missions, by the hands of the Rev Wm I Kip, 2 75. By the hands of the Rev Robert A Hallam, rector of St James' church, New London, Ct, from a member of that church, a well-wisher of Bishop Smith, for missions in Kentucky, 5 00. By the hands of B S Tappan, Esq, receiving agent in Franklin, Tenn, received from Mrs T B Eastland, 2 00; thank offering from a few ladies of Christ church, Nashville, by the Rev Dr Weller, 30 00; donation by the Rev Mr Chilton, 25 00—57 00. By the hands of Thomas Robins, Esq, receiving agent in Philadelphia, monthly contributions of Christ church, Georgetown, D C, for domestic missions, per J I Hall, Esq, treasurer, 61 92; weekly offerings of the teachers and scholars of the Farrandsville, Pa, Sunday school, for domestic missions, per Ed Tyler, 2 50; from St John's church, Piqua, Pa, for domestic missions, from the Rev E Y Buchanan, 8 00; donation from Miss L Clark, of Mount Holly, New Jersey, for domestic missions, 10 00—82 42. Offerings of the mission church of the Epiphany, N Y, on Thanksgiving Day, by the hands of the Rev Lot Jones, 10 00. By the hands of John P Smith, Esq, receiving agent in Louisville, Ky, collected in Christ church, in that town, 144 25; collected in Albany, Ind, 16 42; monthly offerings in Christ church, Louisville, Ky, 64 31—224 98. Collection in Grace church, N Y, on Sunday morning, the 3d of Dec, 1837, after sermon, by the secretary and general agent, (in money and in pledges, 375 00,) 302 00. Offerings of Sunday school classes, 2 and 3, in Trinity church, Brooklyn, N Y, for Bishop Kemper's mission, 4 00. From Joseph Lovell, Esq, of New Orleans, his annual subscription for missions in the south-western states, (in an accepted draft,) 200 00.—Total $1049 28.

James Swords, Treasurer.

December 6, 1837.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

A B Nelson, $5 00; cash, 2 00; A M L, 1 00; a friend, 1 00.

R. Spencer, Treas. of Build. Com.

Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; or with any of the following persons, members of the Building Committee: John Smith, Thirtieth-street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth-st.; Alonzo R. Cushman, 188 Pearl-street, or Ninth Avenue.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The Acting Treasurer has to ackowledge the following sums received from the delegation.

From the Church of the Ascension, by the hands of Dr. Fitch, the total of which has been heretofore acknowledged, James Manly, $1 00; John Mowton, 1 00; Miss Anderson, 1 00; J Granger, 2 00; S Flewelling, 2 00; Dr Manly, 2 00; Mrs Geo Warner, 2 00; J Carewill, 3 00; Mrs Frances M Hobart, 3 00; Mrs A T Anderson, 3 00; J H Bull, 5 00; Mrs Dr Watts, 5 00; Rev Dr Eastburn, 5 00; Wm Chamberlain, 5 00; R K Stevens, 5 00; H A Beach, 5 00; M Ulshoeffer, 5 00; McNeil Seymour, 5 00; L M Hoffman, 10 00; M Dumont, 10 00; a gentleman of Ascension church, 10 00; Mrs J Le Roy, to constitute her son Robert Le Roy, jun, a life member, 20 00; Miss Jay and Mrs Banyer, to constitute themselves life members, 50 00. Total, $165 00.

He has also to acknowledge the following sums since received: W Kissam, by J Woodham, 1 00; George Waters, for Africa, 2 00; Miss Schuyler, 1 00. Also, through the hands of the agent of the Protestant Episcopal Press, 5 00, from "H," and 3 00 from "M," for the special benefit of the Oneida Indian mission.

N. G. Ogden, Acting Treasurer,
December 5, 1837. Phœnix Bank.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

Collection in Trinity church, on Sunday morning, 26th Nov, $84 40. Ditto in St Paul's chapel, on do, 73 48. Do in St John's chapel, on Sunday morning, 3d Dec, 92 25. Specie sold for premium of 2 00.—252 13.

Collection in St Matthew's church, Jersey City, on Sunday morning, 3d December, by the hands of the Rev. Dr Barry, rector, 9 68.

Contribution from a friend to the society, by the hands the agent, 25 00.

Donation from the Rev F L Hawks, D D, by the hands of Mr Thomas N Stanford, 5 00.

The contribution before reported from the Auxiliary Missionary Society of St John's Church, Troy, was for the purpose of constituting life members the Rev. David Butler, D D, by payment of 10 00; the Rev Gordon Winslow, by payment of 10 00; the Rev Rich'd Cox, rector of St John's, 10 00; and the balance to the general fund, 5 00.—35 00.

Annual subscribers will confer a favor, and save the amount necessary to be paid a collector, *if they can with convenience to themselves send* the amount of their subscriptions to the treasurer, Thomas Browning, 77 Maiden-lane, or to the Depository, 28 Ann-street, up stairs, to Thomas C Butler, Agent; where subscribers and auxiliaries can be supplied with tracts bound in calf or sheep, or in pamphlet form, and for gratuitous distribution.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Dec. 5, from the following persons, viz.

Postmaster, Albany—Postmaster, Hartford, 2—Wm Sands—Robert Graffin—Postmaster, Waterloo—Wm Marshall & Co—Rev James T Wheat—J M Newcombe—Rev R H Freeman, with remittance—Rev T S W Mott—David B Moore, with remittance—Capt. E Smith—Postmaster, Whiteplains—Thomas T. Ash & Co.

Received by the Gen. Prot. Episc. S. S. Union.

Postmaster, Granville—Thomas Latimer—Rev G C V Eastman—Rev A Ten Broeck—Postmaster, Macon—Silas Sprague—Miss A B Shaw—Charles Stimpson, jun.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From December 1, to December 7, 1837, inclusive.

A E Miller, Charleston, S C, 1 box, ship Calhoun. Thomas Latimer, 2 pckgs, Phila, sent to Union Line. Agur Wells, 1 package, Albany, steamboat Dewitt Clinton. Curtis & Sprague, 1 pckge, Hudson, Hudson barge No 1. Charles Stimpson, 1 pckge, Boston, steamboat Narragansett. A E Miller, 1 pckge, Charleston, S C, ship Anson. Joseph Whetham, 1 pckge, Philadelphia, sent to Gould & Newman. Rev A Ten Broeck, 1 pckge, Fishkill Landing, N Y, towboat Washington.

FOR THE HOLYDAYS.

"The Sacred Album"—London, for the year 1838, 4to., *Arabesque*.

"The Christian Keepsake and Missionary Annual." Edited by the Rev. Wm. Ellis.—London, 8vo., *Turkey morocco*.

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo., *extra binding*. A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmass and New Year's Present for 1838.—London, 18mo., *Arabesque*.

"Stebbins' Presentation Bible."—London. With notes. A splendid article. In a variety of sizes and bindings. Published expressly for *presents*.

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 28 Ann street, New York. Orders from our friends generally are respectfully solicited. dec9 tf

ANNUALS FOR 1838.

The *Christian Keepsake* and *Missionary Annual for* 1838, edited by the Rev. John A. Clark, of Philadelphia. Also, the *Token and Atlantic Souvener for the year* 1838. Embellished with ten beautiful engravings. Just published and for sale at the General Protestant Episcopal Sunday School Union, 28 Ann street, New York. dec4 tf

POETRY.

From the British Magazine.

THE OBJECTION ANSWERED.*

"Thou bearest not the root, but the root thee . . . . be not high-minded, but fear."

They tell me, Lord, if I maintain
Thy priesthood's clear unbroken strain,
It may be cause for pride:
They little know the world within,
Who deem such self-deceiving sin
To truth was e'er allied.

Can I be proud that I, most base,
Am call'd to stand in that dread place
Where martyrs stood before?
Can I be proud that I, who deem
My worthiest deeds an empty dream,
Should bear the charge they bore?

Can I be proud that I must feed
That Church for which my God did bleed,
With weak, unskilful hand?
Proud—a most strict account to yield
In that dread day, when all revealed
Before the Judge shall stand?

Proud—that my Master's flock I keep,
To answer for each single sheep,
Watch'd by grim wolves of hell?
Proud—that with them that love not peace,
Whose wars and fightings never cease,
My harassed soul must dwell?

Proud—as ambassador to go
Amongst a high rebellious foe
That deem my claims untrue?
Proud—when my heart might sooner sink,
From thy great mission lest I shrink,
Nor give thee glory due?

Proud—of my shame, that such as I
Should stain thy glorious ministry
With many a thought of ill?
That my poor earthly hands should break
The bread of God, that well might quake
Such mysteries to fulfil?

Far sooner, humbled in the dust
With thought of such o'erwhelming trust,
I need to fear thy rod:
Unworthy ever, tenfold more
Unworthier sinner, since I bore
The stewardship of God.

* The above lines were occasioned by an argument employed against the doctrine of the apostolical succession, that it would be a source of pride in the minds of those who maintained it.

MISCELLANEOUS.

From the Works of the Rev. Philip Skelton.

HOW TO CHOOSE A GOOD HUSBAND OR WIFE.

The Lord God said, it is not good that man should be alone; I will make him an help meet for him.—Gen. ii. 18.

There is no one thing that shows so clearly the depraved and dissolute turn of the present times as the growing distaste to matrimony avowed by many, and the arguments not less impertinent than the jests made use of to spread that distaste among the young and giddy part of mankind. The tendency of both can be no other than either to establish universal lewdness or bring on a universal desolation. If those arguments have any truth in them, it can be only on a maxim that all, or almost all the individuals of both sexes are too wicked to choose or be chosen into this state; or else that a good man and a good woman had better live asunder than together. I say again, if those arguments are true, this world is a sort of hell rather than a place of trial; and if they are false, it is little better, for listening to them, and acting on them as it does.

But be this as it will, no human creature can subsist happily, if at all, out of society; nor can there be any such thing as society to answer the end of a comfortable, not to say happy subsistence in this world without matrimony. We may fairly, therefore, conclude with God and nature to vouch it, that "it is not good for man to be alone," and that a young person of either sex must be cursed with very unhappy dispositions, or at least in other respects very particularly circumstanced, to be an exception to this rule.

And yet it must be owned that many matches are unhappy, that more are likely to be so, nay, and that few are blessed with that perfect satisfaction which the state, rightly understood and embraced, is naturally qualified to afford, or the parties themselves thus joined expected from it. The libertine in principle lays this to the charge of the institution; and the women are blamed for it by the rake and the whitling, to whom the more distinguished faults of that sex are nevertheless chiefly owing. But marriage is the institution of God, and, say what the irreligious will, is founded on and fitted to the nature God hath given us; so that to argue against it is to commit a violence on nature, and to insult its Creator in one of his earliest and most universal laws. And to accuse the weaker sex with all the miseries of the married state is, in the event, nothing else but accusing ourselves, who, either by the bad education we give them, or by the wrong taste in us, to which they are, in some sort, obliged to accommodate themselves, make them what they are; for it may be laid down for a rule, that, in general, women ever were, and ever will be, nearly what the men please they should be; for so much as they are better, the unconquerable goodness and modesty of their own nature, humanly speaking, merits all the thanks.

No, the growing number of unhappy marriages is really owing to the erroneous notions entertained by most people concerning the state of matrimony itself, to the absurd or wicked customs of the world, to the foolish humors, the sensual desires, the pride, the covetousness of mankind, and, in some places, to the ill-judged laws that have determined the civil rights and privileges of married people.

Few people know, and fewer still consider that a married couple, though joined together on a footing of superiority in the husband, and subordination in the wife, are one flesh or body; and that this body can have but one interest, one scheme of comfort and happiness to which division and destruction are precisely the same thing.

Notwithstanding that this is the decree of God, as plainly written in our nature, as in his word, yet the customs of this world, equally foolish and impious, draw the man and his wife asunder by the enticement of separate pleasures, satisfactions, and even interests; and this too strongly tends to the separation of their affections. They themselves are previously so wedded to separate views, that they almost always propose to themselves, in marrying, such as are mutually wide of one another, and cannot be perfectly accomplished together, at least in any consistency with that one common view which both ought to make the sole end of marrying.

They who marry on whim or humor build a castle on the clouds, and see it tumble to the ground in ruins before they can enjoy themselves in it a single week. The sensualists lay a foundation almost as insecure, and accordingly seldom prolong their satisfactions beyond the end of the first month. When pride is the chief motive to matrimony, it never fails to inspire the one party with tyranny, and the other with rebellion. It is no wonder, and as little matter, if they who, through covetousness, sell themselves into this state, are treated afterwards as slaves and beasts, rather than as free and rational creatures. Conjugal love can never subsist on its own free and generous footing in that country where the wives are by law put almost on a level with the servants; nor can the benefits of subordination, though in particular cases become absolutely necessary to peace, be hoped for in that other which hath made them legally independent on their husbands.

To make marriages happy, the state itself ought to be well understood; the true and rational ends of entering into it carefully considered; the customs of the world, so far as they are culpable in themselves, or detrimental to those ends, thoroughly despised; and the wrong motives to marriage already mentioned either wholly laid aside, or kept in so distant a point of view, that but a very slight disappointment shall be suffered, in case they happen to be but indifferently provided for. They who will not take this advice, and yet are weak enough to hope for happiness in a married state, run the hazard of acting over again the tragedy of their first parents, and of expulsion from that paradise they vainly promised themselves, while a feast on its forbidden fruits is preferred to all its solid and wholesome joys, till time and woful experience open their eyes, and convince them that all their sensual, worldly, and ambitious views were but so many temptations or illusions; and that, instead of being made happier than God hath allowed them to be, they are become as miserable as their enemy could wish them in this life.

Such things are they to avoid who intend to marry wisely; and the things they are to aim at are the true, the natural, the scriptural ends of matrimony. These are judiciously distinguished and set out by our liturgy, and are but three,—the raising up of an honorable and legitimate posterity, the preservation of virtue, and the social assistance and comfort which two persons thus joined together may receive from each other, but not possibly from all the other persons or possessions in the world.

It is, no doubt, an unspeakable satisfaction every reasonable father receives from a well-grounded belief (which in regard to a spurious brood can never take place) that his own real issue are to be the objects of his love and care, and are to inherit the fruits of his labor and frugality. But it is a much greater to find one in whom he can safely centre all his otherwise dissipated and criminal affections, in whom he can repose an entire confidence, and from whom he is assured of large returns for every instance of love, of tenderness, of generosity which the kindest heart can give to the most beloved object, an object able to sweeten all his afflictions, and redouble all his comforts. The pleasure of an ordinary heart arises from the satisfaction it receives from without. The happiness of a great and noble soul, from the satisfactions it imparts. A truly good couple feast on both in their highest human perfection, and know no greater joy, excepting that which they hope for, when death shall divorce them in order to a yet infinitely happier marriage with their Redeemer.

Behold the important and blessed ends which they ought to have in view who would wish to be wisely and happily married; and tell me, whether family, whether fortune, whether titles and posts of honor are to be set in competition with these. On these let the youth of both sexes (for to them only I direct this discourse) fix their attention; and then let them hear the advice I am about to give, which, if followed, will hardly fail to furnish each of them with that help meet for each, which God, as my text sets forth, graciously intended they should obtain.

To avoid repetition and confusion, I speak, for the most part, as to men, but intend what I say equally for the other sex. In the first place, let every one who thinks of marriage, consider with himself whether he is qualified for that state or not, whether he labors under any incurable or loathsome disorders of body, which may, when known, prevent the possibility of his becoming or continuing an object of conjugal affection.

If he is free from all impediments of this sort, let him next consider whether he is not naturally or habitually subject to disorders of a yet more disqualifying nature; I mean those of the mind.

A proud disposition is very unfit for a state wherein so much meekness, complacency, mutual resignation, and mutual forbearance are necessarily required. A haughty spirit can never brook a superior, nor bear an equal. It is impossible it should become one with any kind of temper. With an humble one it cannot, because it is of so different a nature; with a proud one it will not, because it is of the same; for none hates pride so much as he that is most addicted to it himself. Besides, hatred is but one degree, and that a small one, more opposite to love than pride. Pride is founded on the conceit of too much worth to admit of any services or kindnesses, but as a small part only of what it merits; and therefore he always insults who pretends to oblige the proud; for what can be added to one who is already self-sufficient? It is easy to see what a contempt of kind offices is likely to do in a state where happiness cannot subsist but on love, and where love hath nothing to feed it but a lively sense of mutual kindness, ever apter to overrate than undervalue each act of friendship, and even each affectionate intention.

In the next place, an angry temper is enough to render him who is subject to it unfit for a state which hardly admits of a medium between the highest sweets of peace and the bitterest effects of war. The ties of matrimonial union are of too tender and delicate a nature to resist the violent shocks of so rude and outrageous a passion, which often, like thunder, in one furious moment blasts and batters to the ground that affection which had been the lovely growth of many a year's endearment. It is only among doves, and other of the meeker kinds of brutes, that we observe any thing like marriage.—Lions, tigers, wolves, and the like fierce and fiery animals are not known to associate in pairs. As often as a human lion and lioness happen to be joined, we know too well, and they know to their cost, what sort of lives they lead; and when one of this stormy disposition is married to another of a gentle and delicate turn, the boisterous carriage on the one side, together with the silent suffering grief on the other, present us with a sight as piteous as the other is hideous.

Hardly less opposite to that state wherein all the happiness hoped for must spring from love, is a dark and sullen temper, which can neither love nor be loved. There is no planting tender affections upon this rock. Were you to fill a vessel like this with honey, or with a compound of all the highest sweets in nature, the whole would sour in a very little time, and turn to vinegar and gall. Such a mind is the proper element of secret discontents, which it nourishes in surly silence; of virulent humors, which it begets on itself, without the concurrence of another, by a sort of diabolical generation; and of hatred equally causeless and unaccountable.

Again, a man of scattered affections and a fickle turn of mind should beware of binding himself for life to one. Such a temper can never be united to another. To a fickle one it cannot, because in both there is a disposition to fly off. To a constant one it cannot, because if but one of the parties varies, it is sufficient to separate that from the other which is fixed.—To be tied by the conscience, and at the same time set adrift by the heart, places the mind in such a state of distraction, between duty and pleasure, as makes it impossible to provide for either. A marriage can never be happy if one of the parties cannot please the other. But it is impossible to please that person whose temper one does not know. Now, the fickle is of all tempers by turns, and it is as easy to foresee which way the wind will blow next, as to guess of what mind he will be to-morrow.

Again, the jealous ought not to marry; for in marriage there can be no happiness without mutual confidence. Destroy that once, and the warmest love, though otherwise the very life and soul of this union, becomes the grand bone of contention. Neither strong appearances, nor even manifestly bad actions, will leave deeper impressions on a sound mind than his own crazy suspicions will force on the jealous when nothing amiss hath been done, nor even the smallest appearances have been given. But as no human creature is perfect, nor always on the watch, small faults will be committed, and sometimes the probability of greater will arise, when nothing but absolute perfection, or, at worst, but a sufficient stock of care and caution is wanting. Now, he that hath jealousy for a natural distemper, and is over and above infected with a general ill opinion of human nature, arising either from a very corrupt turn of mind in himself, or from a criminal experience, is sure to make the most of every thing to realize appearances, and magnify faults into crimes.

Lastly, one of a selfish disposition ought never to engage in a state of life so social as that of matrimony. The satisfactions of the selfish are greatest to him alone and apart from others.—What the rest of mankind, what even his nearest relatives, father, mother, children, wife enjoy, he looks upon as so much lost to himself; and hath no notion that enjoyments of any kind can be increased by being shared. Now, it is participation only that in a married state improves every comfort, every pleasure, up to perfection, that heightens ordinary fare into delicacies, and raises cottages into palaces. He that cannot place his happiness at least as much in giving as receiving may be married, but can never have a wife. There is more of exchange and commerce in the matrimonial than in any other sort of society; and here, therefore, of all markets it is most unreasonable, nay, iniquitous, to think of trading, if we cannot find in our hearts to lay out.

What, then, you will here cry out, are all people subject to these infirmities, many or most of which are natural, to abstain from marriage? The answer is, every one should abstain from that which is likely to bring him into a worse, instead of a better condition than his present one; and whether matrimony will probably better the condition of one who is very proud, passionate, sullen, fickle, suspicious, or selfish, let all people whom it may concern judge for themselves. A low degree of these culpable qualities is not sufficient to render any one wholly unfit for matrimony; nor even a higher, if the mind, from true piety, and its other virtues, hath force sufficient to master it. But in whatsoever degree dispositions so untoward affect the mind, in the same degree will they endanger or lessen the comforts hoped for in that state. But when I insist that persons enslaved to the unhappy dispositions mentioned, and governed by them as the distinguishing properties of their minds, ought not to marry, I by no means intend to exclude even them absolutely from that state. It is to be hoped that the door which shuts out their faults may lie open afterwards to their persons. As none but a good man or woman can possibly be a good husband or wife, and as none but the good can be happy, whether married or single, whether here or hereafter, it must surely be the purpose of every thinking believer to correct in himself all such highly criminal dispositions as lay an everlasting and insurmountable bar (till they are removed) against the smallest rational hope of happiness in either world. He who being subject in so high a degree to properties of so very bad a nature will not repent and amend, I still insist, can never enter into the paradise of marriage with a good wife here, nor into the heaven of an alliance with Christ hereafter. God never created a help meet for such a man as this. He therefore does but deceive himself, and in this case most fatally, who thinks of deceiving another, and hopes that his ill qualities will fall heavy only on the person he espouses. They will fall with double weight on him, and worry his conscience as well as his peace. That man is a fool who expects more satisfaction or less vexation in a married state than he is prepared to give. All uneasinesses as well as pleasures are here reciprocal. If the married pair have but one happiness, they have likewise but one misery. Good offices in this state are authorized to propagate their species; and ill ones take a license to be at least as fruitful in their kind.

Whoever hath looked carefully into himself, and finds no impediment to wedlock there, may now turn his inquiry outward in order to find a help meet for one so principled or disposed as he is, or takes himself to be. As the impediments of body and mind, on which I have sufficiently dwelt, render the person subject to them equally unfit to choose, or be chosen; and as, therefore, no prudent person conscious of them in himself would ever marry; so neither ought he, if he could avoid it, who hath no such bars wed with another that hath. But the question is how he shall know this. If it is no easy matter thoroughly to examine and find out oneself, it must be still more difficult to penetrate into the dispositions, the culpable dispositions more especially, of others, who naturally abhor all prying into their faults; who, in order to match well, as it is called, use all imaginable arts to keep their failings out of sight; and as many more to parade off every natural and acquired advantage, and to make a show, without seeming to intend it, not only of spotless goodness, but of excellences sufficient to render invisible the blackest spots, if they had them.

Though this now is folly, folly indeed of the grossest kind, yet certainly it requires no small degree of wisdom to detect it, and to keep clear of its snare, which is but the more apt to catch for offering the catcher as a bait. It were better, therefore, that before any steps are taken towards a match, the parties should be competently acquainted with each other on a footing of indifferency, wherein masks and disguises are less apt to be used. However, when an opportunity of previous knowledge cannot be had, qualities so extremely bad as to forbid the bans are generally too headstrong to be totally concealed, even after overtures are actually made.—They will be apt to peep out a little; and that together with the industry and constraint applied to keep them in, which cannot be so easily hid from a discerning eye, may give a sufficient alarm. If the bait only is seen, it may succeed; but, as the wise man says, in vain is the net itself spread in the sight of any bird.

But, in the name of common sense, why nets or artifices of any kind in a case like this? In a married state the ill qualities of one party will equally ruin the peace of both, and the grievous disappointment that must follow on an unavoidable discovery, will still further inflame the cause of discontent. Marriage is but a shorter hell if it does not unite the husband and wife into one, now it is impossible to pass any impositions on either, without passing them all on that one; and therefore they can carry with them no wiser sort of cunning than that of the devil, all whose schemes, however destructive to the unhappy souls he deludes, are sure to leave the contriver in the hottest place of punishment at last.

For this reason it is, that were I to advise, two persons who mean to go together, should, instead of concealing, actually discover—yes, actually to discover—to each other all their faults and infirmities, whether of mind or body, in the full aggravation of every real circumstance. This is the honest way of dealing, and may prevent a too late repentance, in case they should not find themselves made for each other. But if they marry after all, no room will be left for disappointments or reproaches, for upbraidings or charges of imposition on either side, they having by this wise and ingenious step, taken each other for neither better nor worse than they really are. This sort of conduct may have another very good effect. A couple thus joined, not being able on the utmost trials afterwards to discover a single fault, of which they were not mutually apprised beforehand, will not be by any means so apt to suspect each other of greater faults than they are justly chargeable with, as those who marry in the dark.

There are, beside the more distinguished impediments already insisted on, some others of a less interesting nature, and yet of too much consequence to be wholly passed over in silence, such as a great difference in fortune, family, education, temper, understanding, and the like. The habits and pursuits of mankind are carried so wide of one another by these as to make it very difficult to unite under the influence of causes so apt to divide.

A great inequality of fortune before marriage is too often remembered by the more wealthy party after it; and if not as well remembered by the other, fails not to breed abundance of heart-burnings, perhaps upbraidings, to the great disquiet of both. Of the two, it is wiser and better to buy than to sell; but all markets of men and women are generally as unhappy in their consequences as they are indecent and unworthy in their own nature.

Nor does a great diversity of family, though a matter purely notional, occasion a less diversity of mind. It is not easy to make one out of two taken from the upper and lower ends of the world. The one knows as little how to soar, as the other to descend. Family makes almost as great a difference as species, and it is unnatural to couple creatures of different kinds.

Fortune and family produce a third difference, as custom hath ordered the matter more considerable than either in itself, a difference, I mean, of education, which, more than nature, determines the manners of mankind to courses often so directly opposite; and what it determines so rivets by inveterate habits, that a compound of fire and water bursting forth in thunder is not too strong a similitude for that marriage which joins the hand of one high born, high bred, and richly endowed, to that of another low pitched in all these respects.

From nature, heightened frequently by fortune, family, and education, arises a fourth difference, that of temper, so very great, that even its goodness in two minds is not sufficient to prevent the ill effects of its diversity in kind.—From a mixture of two very different wines, although both of the best sorts, a strong fermentation first, and then a jumble of no value, is to be expected. But if either, or both, are bad in themselves, the compound is sure to be wretched.

A great disparity of understanding, as it is a hinderance to union, ought also to be a hinderance to marriage. In conversation, the more refined cannot relish the rude, nor the stupid comprehend the lively and acute. In conduct there can be no contribution of counsel. Contempt perpetually breeding disgust on one side, and envy hatred on the other, the rational being and the mere animal can never grow into one.

Difference in point of religion ought likewise to be considered as no trivial objection to a match; first, because as religion is the only spring of all the conjugal, as well as other virtues, no one should wed with another who hath so little of it as to make the exchange of it a compliment to the greatest mortal on earth; and secondly, because when the attachment to different religions is too strong for such compliances, that attachment threatens the parties with discord and contention, as is usual, about the very principle of love and peace.

In choosing a partner for life regard is not to be had only to the absence of bad or improper qualities, but also to the possession of such as are good and suitable. This hath been strongly supposed in all I have hitherto said. True piety is the parent of real merit, the best improver of every good natural disposition, and the only correcter of the bad. Piety is the power of God in man, giving birth to virtue where nature hath denied it, and growth wherever it is already found. This humbles, this sweetens, this tames the most wild and untoward dispositions, and therefore may serve for a summary recommendation of the person blest with it, as the fittest, or rather the only object of choice.—All defects of fortune, and many of person, may be prudently dispensed with in one truly and highly religious.

As to person and countenance, it will be sufficient to observe that neither ought to be disagreeable, because disrelish, though arising from a single feature, may spread an imaginary ugliness, not only over the rest of the body, but also over the most amiable qualities of the mind. However, good sense, good humor, and a fund of cheerfulness are enough to give stature to the lowest person, and a degree of beauty to the homeliest face, if the beholder is not a fool—I mean, if he is not one of those who can see with nothing but their eyes.

Upon the merits of this important choice, in reference to all the heads of advice here offered, it is the business of every prudent person, after consulting fully with himself, to ask the opinions of his wisest and most experienced friends, of his parents more especially, if they are still alive, and the rather because as a Christian he cannot dispose of himself without their approbation. He is to give them a child at the same time that he gives himself a wife; and should with a tender, a dutiful, and a grateful heart, consult their comfort in the addition of so near a relation; as they, from the hour of his birth to this day, have ever anxiously consulted his in every thing that concerned him. He should remember that his parents are older, and in all probability much wiser, as to affairs of this nature, than him; and that God, the universal parent, is the watchful guardian of their rights.

And to that all-wise and infinitely gracious Father ought he to apply with entire resignation, and with a heart full of devotion, for that only guidance which can never, like that of men, mislead him. Let him earnestly beseech God not to leave him to himself, or the arts of others; but to forward or frustrate his present intentions, as his unerring wisdom and never-failing goodness shall judge for the best. As I am conscious of many and great defects in all I can say to you on this very interesting subject, to make you full amends for them all, I shut up the whole with this last advice, wherein there is no room for error, nor indeed for any addition, and so leave you in the hands of God.

For the Churchman.

The sober and pious feelings pervading the following hymn may well remind us of the delightful strains of Herbert of former days, and of Keble in our own. Publicity has been afforded it by the London Society for Promoting Christian Knowledge, and he who transmits it to the editor of the Churchman hopes that his kindness may diffuse it among American Christians also. Sometimes verse may affect the mind when a sermon would be but as the chords of a well-tuned instrument—blessing at the time, but just as evanescent. Alas! so it should not be. Orion.

FOR THE LORD'S DAY.

This is the day, the Lord's own day,
A day of holy rest:
Oh, teach our souls to rest from sin,
That rest will please thee best.

This is thy day, the day, O Lord,
On which thou didst arise;
For sinners having made thyself
A sinless sacrifice.

Thou, thou alone, redeemed hast
Our souls from deadly thrall;
With no less price than thine own blood,
The purchase of us all.

Hadst thou not died we had not lived,
But died eternally;
We'll live to Him that died for us,
And praise his name on high.

Thou, Lord, didst die, and rise again,
And didst ascend on high,
That we poor sinners, lost and dead,
Might live eternally.

Thy blood was shed instead of ours;
Thy soul our guilt did bear;
Thou took'st our sins, gav'st us thyself;
Thy love 's beyond compare.

Welcome and dear unto my soul
Is thy most holy day:
May I th' eternal sabbath keep
With God, my strength and stay!

I come, I wait, I hear, I pray;
Thy footsteps, Lord, I trace:
I joy to think this is the way
To see my Saviour's face.

These are my preparation days,
And when my soul is dress'd,
These sabbaths shall deliver me
To mine eternal rest.

From the Church.

SAFE RULES.

"I will conclude my address to you," says the Rev. Henry Venn, "with an observation, confirmed by the experience of the Church of God, and built upon his own promises; it is this:—Whosoever desires to persevere and increase in the fear of the Lord, and in the comfort of the Holy Ghost, to live and die in the hope that maketh not ashamed, must be *diligent in earnest prayer*; must constantly read God's word, begging him to explain it, and give faith in it; and must walk with those who walk conscientiously before God; who are always aspiring to what they have not attained—in whose manners, spirit, and discourse, there is what reaches the heart, and tends to humble, quicken, and comfort the soul. In all my reading and acquaintance, for forty years, with religious people, I never saw an instance of one decaying and coming to nothing, who observed these rules—never saw one who presumed, on any consideration, to give over attention to them who did not fall away."

SICKNESS.

In sickness the soul begins to dress herself for immortality. And first, she unties the strings of vanity, that made her upper garment cleave to the world and sit uneasy. She puts off the light and fantastic summer robe of lust and wanton appetite.

Next to this, the soul, by the help of sickness, knocks off the fetters of pride and vainer complacencies. Then she draws the curtains and stops the light from coming in, and takes the pictures down; those fantastic images of self-love, and gay remembrances of vain opinion and popular noises. Then the spirit stoops into the sobrieties of humble thoughts, and feels corruption chiding the forwardness of fancy, and allaying the vapor of conceit and factious opinions.

Next to these, as the soul is still undressing, she takes off the roughness of her great and little angers and animosities, and receives the oil of mercies and smooth forgiveness, fair interpretations and gentle answers, designs of reconcilement and Christian atonement in their places.

Jeremy Taylor.

PRAYER.

Prayer is the application of want to Him who alone can relieve it: the voice of sin to him who alone can pardon it. It is the urgency of poverty—the prostration of humility—the fervency of penitence—the confidence of trust. It is not eloquence but earnestness—not the *definition* of helplessness, but the feeling of it—not figures of speech, but compunction of soul. It is "The Lord save us, we perish," of drowning Peter—the cry of faith to the ear of mercy.

Hannah More.

"The stars in their courses fight against" unbelief; the works of God give hourly confirmation to the law, the prophets, and the Gospel, of which one day telleth another; and the validity of the sacred writings can never be overthrown while the moon shall increase and wane, and the sun shall know his going down.

Dr. Johnson.

That which linketh Christ to us, is his mere mercy and love towards us. That which tieth us to him is our faith in the promised salvation revealed in the word of truth. That which uniteth and joineth us among ourselves in such sort that we are now as if we had but one heart and one soul is our love.—*Hooker.*

There are two things which we are particularly directed to have in our eye in searching the Scriptures—*Heaven our end and Christ our way.—Matthew Henry.*

ANECDOTE OF JOHN ADAMS.

Behind the house of John Adams lies a meadow of some extent, with which was connected an anecdote he was wont himself to relate, to the last days of his life. We extract its narration from the History of Quincy, the author of which had heard it from his own lips. It is interesting, as showing from what accidental circumstances often spring the most important changes in the lives and fortunes of distinguished men. We only premise, that when young, President Adams, senior, was but little attached to books. Study was to him an irksome task.

"When I was a boy, I had to study the Latin grammar, but it was dull and I hated it. My father was anxious to send me to college, and therefore I studied grammar till I could bear with it no longer, and going to my father I told him I did not like to study, and asked him for some other employment. It was opposing his wishes and he was quick in his answer. 'Well John,' said he, 'if Latin grammar does not suit you, you may try ditching, perhaps that will. My meadow yonder needs a ditch, and you may put by Latin and try that.

"This seemed a delightful change, and to the meadow I went. But I soon found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I eat the bread of labor, and glad was I when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it. I dug the next forenoon, and wanted to return to Latin at dinner; but it was humiliating, and I could not do it. At night, toil conquered pride, and I told my father—one of the severest trials of my life—that if he chose, I would go back to Latin grammar. He was glad of it; and if I have since gained any distinction, it has been owing to the two days' labor in that abominable ditch."

American Magazine of Useful Knowledge.

The great bell of St. Paul's Cathedral is never rung and only tolled when a member of the royal family, or the Bishop of London dies.—When rung in the usual manner it shakes the foundations of the neighboring houses. When tolled it is struck on the side, without being swung like other bells by the wheel.

DR. PARR.

Dr. Parr was celebrated for the unsparing severity with which he could deal out his dumbfounders when the occasion justified their infliction. A flippant character, after having spoken slightingly of the miracles, exclaimed, "Well, Doctor, what think you of the mark of the cross upon the ass's back, which they say indicates the precise spot where the animal was smitten by Balaam?" "Why, Sir," replied the doctor, "I say, if you had a little more of the cross, and a good deal less of the ass, it would be much better for you."

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